

THE Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

Registered at the G.P.O. as a Newspaper.

Reports of United Grand Lodge are published with the Special Sanction of H.R.H. the Prince of Wales,
the Most Worshipful the Grand Master of England.

VOL. XXIV.—No. 607. SATURDAY, 28th AUGUST 1886.

[PRICE THREEPENCE.
13s 6d per annum, post free.]

DEFECTIVE ACCOMMODATION.

ONE of the first lessons taught to every aspirant for the benefits of Freemasonry, is that which enjoins on him the necessity for care in all his Masonic doings, lest any of the secrets or mysteries of the Order improperly become known. This caution is repeated more than once ere an initiate is entitled to take his place as a Master Mason. The injunctions on this point may be said to be regarded to almost the fullest extent so far as individual brethren are concerned, but not always so thoroughly when regular Lodge meetings are being held. It is sometimes astonishing to notice the carelessness of brethren on such occasions, although we should perhaps be more correct were we to attach the blame to those whose duty it is to see that the apartments set aside for the meetings are so arranged as to prevent outsiders hearing or seeing what is going on within the Lodge. It is the duty of each brother to see that all knowledge of the inner working of a Masonic Lodge is kept from the outer world, but in spite of this it occasionally happens that the place of meeting is so arranged as to render it possible for outsiders to learn much of what is going on within. It would, no doubt, be a somewhat difficult matter to render every Masonic habitation proof against inquiring eyes and ears, but much could be done which is at present neglected.

English Masonry does not appear to be alone in this respect, as a recently issued report of the Grand Lodge of New York proves. We learn from that source that it has been resolved to request the Grand Master to appoint a Board of three Examiners, whose powers shall extend over the cities of New York and Brooklyn, and whose duty it shall be to make a thorough examination of every apartment and structure used for Masonic purposes by the Lodges in the said cities. The Grand Master being further authorized to exercise all such powers as may be necessary, in his discretion, to enforce a compliance with the instructions of such Board of Examiners in effecting needed alterations, and in accomplishing the purposes of security mentioned in the report.

If the Lodges of New York and Brooklyn meet, as a large number of those in this country do, in hired halls or public rooms, we fail to see how it would be possible for the Lodges to comply with all the instructions which might be expected from such a Board as it is proposed to establish, but if they all have quarters of their own, reform would be somewhat easier, although even then we are afraid suggestions would resolve themselves into wordy wars between the architect of the building on the one hand, and the examiners and those in authority on the other; while considerations of position, expense and numerous other matters, would sometimes render compliance with the recommendations of the Board impossible, or nearly so.

Reform on this point must be looked for from within; brethren must be taught to adapt themselves to the accommodation provided, or so arrange their gatherings as to overcome any difficulty which presents itself; in doing so it may happen that they will reap a benefit from having quarters more suited to their requirements. Our American cousins recognize this, as may be gathered from another resolution which appears in the Report already referred to. This resolution is to the effect that the Masters and Wardens of Lodges be earnestly requested and directed to give due attention, while in session, to the safety of the

rooms in which they assemble, and to instruct their subordinates to be continually on the alert while in the discharge of their duties as to the security of the apartments used for Masonic purposes.

These resolutions, and the thoughts they occasion, impress us with the advantages enjoyed by those Lodges which own a Hall of their own, or which meet in a building entirely devoted to the purposes of Freemasonry, but the cost of such privacy precludes the possibility of its ever becoming really popular. It therefore behoves us to make the best use of the materials we have at hand. No doubt many suggestions might be made by a Board of Examiners, either in this country or in America, which would prove beneficial to Freemasonry, and among the points to which such a Board might profitably devote attention is that of rendering Masonic gatherings more dignified. One of the greatest evils arising from defective accommodation is that of bringing down on the Order and its members the contempt of those who object to the display of emblems and insignia which, to those who are not acquainted with their particular meaning, must frequently appear childish and ridiculous. If brethren would bear this in mind when outside their actual Lodge quarters they could do much to remove the cause for contempt. Brethren should make a rule to remove their aprons and jewels if they find it necessary to journey outside the precincts of the Lodge, and not appear, as is often done, with all their jewels and other insignia displayed to public gaze. They should be as jealous of their emblems as they are of their signs and tokens, and then much of the labour which would otherwise fall on a Board of Examiners would be unnecessary.

A TOUCH OF NATURE.

WHILE Freemasons are emphatically votaries of both nature and art—deriving their descent from architects who, as builders of the greatest temples and cathedrals in all civilised countries, were *par excellence* artists and scientists—after all the one touch of nature which makes all the members of the Fraternity kin, is the spirit of brotherly love which permeates and distinguishes the Craft.

Art and nature are often set in opposition, placed in contradistinction to each other, and the advocates of each have waxed ardent in supporting their favourite. A certain writer, in Byron's time, argued that even in literature, all images drawn from what is beautiful or sublime in the works of nature are more beautiful and sublime than any images drawn from art; to which Byron replied, that a ship in the wind with all sail set is a more poetical object than a hog in the wind, though the hog is all nature and the ship is all art! Freemasons escape all possible dilemma by being students of both nature and art. Natural affection is the cement that binds us into one society, or band of friends or brothers, and artistic aspiration, an admiration for the sublime and beautiful in art, was the foundation stone of the Fraternity, and will also be the capstone of its completed edifice.

At the present midsummer season Freemasons are practically disciples of nature. The Lodges are generally closed, Masonic labour is intermitted, and the brethren are scattered far and wide, seeking rest and recreation, each for a period, amid the haunts of nature—at the sea-side,

on mountains, lakes or rivers, in sequestered valleys, or in the suburban country that is now so readily approached through the rapid transit afforded by lightning trains. We are all for the nonce students of nature. We have laid aside our plumb, level and square, our twenty-four inch gauge, compasses and trowel, and not losing our love for art, but rather exercising it all the while, we say, with the poet Pope :

"All nature is but art, unknown to thee ;
All chance, direction, which thou canst not see ;
All discord, harmony not understood ;
All partial evil, universal good."

Another poet, and a Freemason as well—Goethe, called nature "the living, visible garment of God." How true and beautiful is the thought. The Grand Architect of the Universe we cannot see, but His wondrous works we may. Every snow-clad peak that crowns a mountain top images His majesty. Every flower that blooms, decking the earth with richest colours, pictures His beauty. The songs of the birds, so pure, so sweet, so musical, represent the harmonies of the Grand Lodge above. Earth and air, sea and sky are full of God. The book of nature is God's oldest Testament. The records of geology are far more ancient than the records of Moses. And yet, with all its beauty, and loveliness and glory, nature is imperfect. The blue sky of the summer is hidden when the cloud sails before it, and when the thunder roars, the lightning flashes, and the cyclone raves, one feels that nature is fallen from grace. Pascal was right in estimating its value when he said: "Nature has perfections, in order to show that she is the image of God; and defects, in order to show that she is only His image." The earth had fallen, even before man was created. The revelations of the coal measures, containing forests laid low through an inestimable epoch, testify to the hoary age of our planet, to the revolutions it has undergone, and to the gradual evolution of utility and beauty for the accommodation and pleasure of man, long before his advent to the traditional Garden of Eden.

As one goes out into the haunts of nature in these July and August days, the earth appears one vast Garden of Eden. Nothing is in undress, and beauty is everywhere. Artist and architect as the Freemason is, he finds unnumbered cathedrals erected in the forest shades, vast and grand and beautiful, with nature's choir for vocalists, and the wind sweeping the notes of an organ unseen, but not unheard. Lover of antiquity as the Freemason is, the oldest art known to him, or to man, is, as Carlyle has said, as a mushroom compared with the venerable globe on which we tread. Let us, then, admire and love nature while we may, while the Lodges are closed. Let us arise at break of day and behold the morning star, and the sun as he mounts from the horizon with fiery disc; let us listen to the orchestra of the winds and the songs of the birds at the first blush of morning; let us stroll over hill and dale when the sun is declining in the west, when the greensward is chequered with shadows, the kine are lowing o'er the hills, and the sheep are bleating in the vales, and "look through nature up to nature's God." Then shall we return to the Lodge in the autumn truly refreshed, full of reverence and love for the great Grand Master of all, health mantling our cheeks with a ruddy glow, the fire of vigorous activity flashing in our eyes, the elasticity of youth evident in our steps, and we be prepared to diligently and well perform that labour which the Craft expects from all of its members. Your Lodge will be a better Lodge for your communion with nature, since you will be a better Mason and a nobler man. *Your* work will be more truly artistic, after you have sat at the feet of the Grand Architect of the Universe and admired and studied His perfect work.—*Keystone.*

MASONRY'S WORTHY OBJECT.

WE are living in days of rigid historical inquiry, and I make free to say that if we would see the Craft progress on its all-inclusive mission, it must pursue its course on the old and well recognized landmarks, and pronounce without hesitation, equivocation, or mental reservation of any kind, in favour of *faith and revelation.* To permit Freemasonry to fall under the guidance of shallow minds that retail second-hand infidelity, would be to

seal its doom for all time. These men, where they exist, are not half as wise as they think themselves to be, and they are not by any means the reliable guides in the domain of morals and ethics which their admirers try to make out. The "Ancient Charges" look upon the man capable of reasoning God out of his created works as a "stupid atheist," and a charge more ancient still has written him in larger characters—A FOOL.

I have heard some well-intentioned Masons talk about the beauty of the Craft as a non-religious organization, but these excellent brethren can hardly be accused of any very intimate acquaintance with our history, or any undue familiarity with the teachings of the Craft. When they say "non-religious" they simply mean "non-denominational." But this loose method of speaking frequently creates a wrong impression on the Masonic as well as the non-Masonic hearer, and helps to give countenance to some of the calumnies which have been uttered against us. To be non-religious would require us first of all to extinguish one of our three great lights, namely the volume of the sacred law, and to attempt anything of that sort would be to divorce ourselves from the essential life of genuine Freemasonry, which, if seriously attempted, would rend the Craft from floor to ceiling, and if any of the fragments survived the disruption, it would survive as a chaotic mass, without principle and without cohesive force of any kind. Extinguish "the Lamp of God" and you have at once a darkness that may be felt—a morality that rests upon no basis and that cannot be illustrated by any symbol. The world has never been, and we have no reason to suppose that it ever will be, without its doubters, its unbelievers, and its sceptics. They exist with regard to all progress, they combat every movement for moral or social reform. In regard to Masonry the non-believers and the sceptics are as legion; they outnumber us on all sides, and yet their unbelief and their scepticism prove nothing. Divine revelation fares no better, and those who are waiting for the sceptic to put away his scepticism, or the fool to put away his folly, are likely to leave the world very little better than they found it, and themselves not improved in any respect. What is needed, therefore, is not a ceaseless wrangle about our conceptions of the Infinite and the Eternal, the natural and the supernatural, but a principle of love and hope that shall help us by regular steps along life's rugged pathway until such time as the "lower lights" on the earthly altar shall have merged into the dazzling glories of that Eternal light which hath no shadows. We are not called upon, as some foolishly imagine, to explain every difficulty, or to solve every riddle; this indeed were a task very much beyond the powers of all earthly intellect; ours is the simpler duty of performing our appointed work as true craftsmen under the consciousness of God's presence, for

"In the elder days of art,
Builders wrought with greatest care
Each minute and unseen part,
For the gods see everywhere.
Let us do our work as well,
Both the unseen and the seen,
Make the house where gods may dwell,
Beautiful, entire, and clean."

This is a worthy object—worthy of the highest manhood, and is, according to Masonic tradition and teaching, inseparably linked with the spiritual and supernatural. Within the points of the compass, therefore—that third Great Masonic Light—there lies the fountain and pearl of all doctrine, namely, the "resurrection of the dead." We are cheered by the thought that our solemn ceremonies do not leave us standing by the darksome grave mournfully contemplating only the emblems of mortality; we can raise our eyes to the sprig of acacia, blooming in evergreen beauty above the silent grave. It is an emblem of our faith in the immortality of the soul. By it we are reminded of our high and glorious destiny beyond the world of shadows, and that there dwells within our tabernacle of clay an imperishable and immortal spirit which the grave shall never receive, and over which death has no dominion. Who then will dare to affirm that Freemasonry is in any sense opposed to religion? The Mason with this hope will purify himself even as He is pure, and with unflinching faith in the resurrection of the dead, we may go on in humble confidence fulfilling our separate tasks until the Supreme Grand Junior Warden Death shall call us from labour to the refreshment of "the rest that remains for the people of God." Surely I might appeal to the better judgment of

our opponents and ask them, Are these the teachings of an irreligious society, or a society making war on religion in any shape? If any one joins our Order in the hope he can use the Craft for political or selfish purposes, he will find himself doomed to grave disappointments; or if any one imagines that we are going to sanction public or private hostility to religion, or to any particular form of religion, he will do well to keep outside of our portals, or if he should accidentally happen to be within them, he will act the part of an honest man by getting out with all convenient speed. Brethren, we have been taught that as we advance in Masonry our duties and obligations to ourselves and to our brethren correspondingly increase, hence as Master Masons we should be particularly careful, both by precept and example, to maintain before the outside world as well as before the brethren a character above reproach. I do not say that perfection—never yet attained by mortals—should be looked for in a Master Mason, but I do say that we should abandon and eschew every vice which can in the remotest degree bring our Order into disrepute, and I repeat what is set forth so fully in our rituals and ceremonies, that the blasphemer, the drunkard, the dishonest, the immoral, and the unbeliever, are very much out of place in any Masonic Lodge.—*Voice of Masonry.*

THE USE OF MASONIC TRADITION.

THE current of Masonry moves along like the mighty Nile, that weird mystery of Egypt, its source buried in the everlasting snows of unknown mountains, or within the placid deeps of some lotus-covered lake, moving swiftly, hurrying with stately dignity by ruins of old civilisations, past lofty obelisks, telling strange tales of dynasties long dead, smiling upon crumbling temples, monuments and cities with their bygone reminiscences, laughing at the door of the degenerate descendant of the proud Pharaohs, or gently murmuring upon the marble steps of a palace, sunshine momentarily silvering its bosom and playful butterflies in gaudy hues flitting on its surface, these at times obscured by the shadows of rolling clouds surcharged with the thunders of Heaven's artillery, until finally, after many sinuous turns, pours its wealth of life-giving waters into the broad sea of our nineteenth century civilisation. But it matters little to us where the source of Masonry may be placed. It is of small moment in contemplating the practical duties of our Order, whether we give to it an origin of yesterday or a cycle of eternal years. Are the valleys of Egypt any less fertile, its climate less genial, because no man has accurately traced to its beginning the yellow waters of its strange river? Why should not the lower Mississippian not embrace the wealth poured upon him by that grand old father of the waters, because, perchance, he may never look upon the tiny streamlet which murmurs out of Itasca's pearly deeps to form its swelling current?

"'Tis not antiquity nor author
That makes truth—truth."

But, notwithstanding this maxim of the poet, a right use of Masonic tradition and history aids the understanding of the present, and makes "all futures fruits of all the past." Venerable age and a hoary antiquity should be looked back upon, and its lessons learned in order that the practical duties of *to-day* may be thoroughly comprehended. Masonry, therefore, comes to the heart of those who seek light in the "inner sanctuary" with a deep sense of peace and quiet, born of an intimate acquaintance with its traditions and legends. Who, in the presence of the life of "the to-day" can look upon this glorious Institution without feeling its subtle power come stealing in upon his soul like the music we crave when we lie in the twilight, all the sorrow, vexation and trouble of the day existing only in memory, and the hallowed influences of holy inspirations tranquilising the jarring elements of discord with the magic of its charm? Bursting forth from the inner chambers of nature come all these nobler, manlier feelings—

"Which are the great live seeds
That will be striving to take shape in deeds."

As the beautiful magnolia lives with her feet in the green scum and among the water snakes, and perfumes the tainted swamps with her sweet breath, so has Masonry lived through persecutions, treachery, and the diabolical

misrepresentations of her enemies, lifting her lofty countenance to the stormy hosts of the ever-living God, until she stands proudly erect, the grandest, noblest factor which time has produced for the moulding and formation of man's character. To all who sit beneath the perfume of her many beautiful flowers, she has been an unfailing source of hope, joy, peace and comfort. No Upas' blasts will destroy the bright hues of health—no apples of Sodom turn to ashes, but all may sleep beneath its protecting influence, safe from the enamoured shafts of evil.

That poet of mystery and beauty—Ossaire—has said: "There comes a voice that awakes my soul. It is the voice of years that are gone; they roll before me with their deeds." And so it is our duty as Masons, members of that time-linked brotherhood to read and study the history of our Order—those written and legendary histories which contain the fundamental tenets of our Order. These immutable, unchangable and eternal landmarks of our Fraternity, have come down to us in all their pristine beauty through the long vistas of time clothed in the same robes placed upon them by the Supreme Grand Master. They have outlived the porch and academy—the philosophic visions of Plato and the dreamy ethics of Confucius. They have witnessed the rise and fall of nations, the grandeur and decay of earth's mightiest empires, the gorgeous baldrick of wealth and power, and the gloom and terror of superstition and paganism. But warmly sheltered in the bosom of Masonry, they have come down to us in the brilliant light of to-day, as holy relics of the past to be sacredly guarded and cherished.

And what is the result of it all? The answer comes with direct certainty that it is our divine mission to teach the common brotherhood of our race these tenets and principles which embody the powerful force of our Order, and shapes its ends for the advancement of mankind—to illustrate in our lives and conduct all those holy virtues and moral excellencies which spring from such a noble bond of fellowship. To do this we must be like the weary pilgrim to Mahomet's shrine, at each lengthening mile drop a stone to mark our pathway, that they may prove monuments to remind us how we have lived and acted as Masons. A brother does not become a true Mason by *merely* thinking good deeds, but by practically digesting those thoughts and executing them in the wide fields spread out before his generosity. Then will his reflections spring forth and bud and bloom into the full fruition of good deeds, into kind offices and tender ministratives to the sick and afflicted. In a thousand ways will his Masonic charity brighten the pathway of the weary brother, and render aid and assistance to the widow and orphan when the ragged clouds of bitter trial and disappointment hang thick over them, shedding the light of comfort to the dying and hope for the living. Thus will be gradually formed and shaped, a life which will pen a chapter in the unwritten annals of Masonry—a life which will be used in making up the final history of that grand old Institution whose banners have been planted in every soil, and beneath whose folds have been gathered the best of earth's philanthropists. They have all contributed to that volume which will be emblazoned in letters of gold and upon a firmament of silver and registered in God's eternal record books, and from these will their merits and demerits be judged, and not from the feeble receiving of mankind.—*Texas Masonic Journal.*

FRIENDSHIP.

THE man that reads the literature of Masonry, especially such books as relate to the ceremonies, must be impressed with the fact that among Masons there is a strong tie of friendship.

Is this correct? and are these ties strong and lasting? We have only to look around us for evidence that such is the case. The vast multitude that worship at its shrine, the unity and harmony that prevails, are proofs that Masons are bound together by the ties of friendship. If history is correct, our Ancient brethren far excelled us in this characteristic. Cicero informs us that this maxim was constantly in the mouth of Pythagoras: "The design of friendship is to make two or more one." From the system of training that Pythagoras introduced, his disciples became so celebrated for their fraternal affection towards each other, that when any remarkable instance of friendship was displayed, it became a common proverb—

"They are members of the Pythagorean Society." Tully observed that friendship improves happiness and abates misery, by the doubling of our joy and dividing our grief.

In these days of progress this friendship of antiquity seems to have been forgotten. Men no longer regard one another with that esteem that they did in the ages of the past. Among the Gauls men would lend money to be repaid in the next world. A stranger knocked at Solon's house, and said he was a stranger, and desired to enter into engagements of friendship with him. Solon answered: "Friendships are best formed at home." "Then, do you who are at home, make me your friend and receive me into your house." Solon was so well pleased with the remark that he entertained him for some time.

Another writer says, "that we should have many well wishers, but few friends." By which we interpret the meaning that we should be extremely careful with whom we enter into engagements of friendship.

We consider that Masonry has preserved this important characteristic, and that its votaries, as a whole, endeavour to fulfil the intent and purpose of the word.

Proverbs records this verse, which, if observed, will bring contentment and happiness: "A man that hath friends must show himself friendly, and there is a friend that sticketh closer than a brother."—*Exchange.*

INNOVATING PESTS.

THE importance of keeping intact our ancient usages, customs, and landmarks is overlooked by too many Lodges now-a-days. We understand that the Masonic system, as such, was adopted because it possessed the elements of self-preservation. In it there should be heard neither hammer nor axe while raising a Masonic edifice. Each member was perfect in this structure and each became a support. When put into the building he was placed there with all the prerogatives essential to his condition and the harmony of all its parts. One piece of material could not displace another, and none could be removed until found to be too unsound for further use. These prerogatives were not given, as is too often supposed, to be exercised as self-interest or caprice might dictate, and thus bring mutiny into the Lodge, but they were given to members to be exercised as a Masonic duty, and not as an indiscriminate right. And when exercised as a duty, they should be based on purely Masonic reasons, or considerations. No Mason deserves the name who would use a prerogative in any other manner. *It is not his to use in any other manner.* The harmony of the Lodge, which is essential to its continued existence, is found in the integrity of its members, and in their conscientious support of the usages, customs and landmarks of Masonry. All personal considerations of Lodge matters were surrendered to the more enlarged claims of Masonry. Upon this level all upright Masons stood. The voice of one Mason was the voice of all in Masonic duty. The so-called right of one brother to question the conscientious Masonic acts of another did not exist then, nor does it now. If it does, it is an innovation. There was no one to question the wisdom of the Masonic plan. Now, it seems, as we grow in number we grow in rudeness, and we lose sight of the wise provisions adopted to prevent Lodges from admitting within their walls the spirit of contention or of innovation, so destructive of the harmony of the Lodge. And if innovations are made, and our rigid but wise landmarks are winked at and violated, our experience as a harmonious body will be sad indeed. It reminds us of the impatience of some men; they cannot rest easy and satisfactory under a perfect system of ethics, but they must also bite the apple. These innovators destroy the fair and perfect fabric of Masonry. As the moth is a pest in every house, so are these innovators pests in every Lodge.—*Voice of Masonry.*

HOLLOWAY'S PILLS can be confidently recommended as a domestic remedy for the ailments of all classes and conditions of people. Young and old of both sexes may take this medicine with the certainty of deriving benefit from its use, when disorder or disease is making them miserable. Holloway's Pills are unrivalled for their purifying, aperient, and strengthening properties. They remove indigestion, palpitation, and headache, and are specially serviceable in complaint peculiar to females. Each box is wrapped with printed instructions for the guidance of invalids who will readily understand, from carefully studying them, the best way of recovering health. Holloway's Pills will work a thorough change on the constitutions of the weak and nervous.

QUARTERLY COMMUNICATION OF UNITED GRAND LODGE.

THE following is the business to be transacted in Grand Lodge on Wednesday, 1st September 1886, at 6 for 7 p.m.

1. The minutes of the Quarterly Communication of the 2nd June for confirmation.

2. Report of the Board of Benevolence for the last quarter, in which are recommendations for the following grants, viz. :—

The Widow of a Brother of the Cestrian Lodge, No. 425, Chester	£75	0	0
A Brother of the Royal Albert Lodge, No. 907, London	50	0	0
The Widow of a Brother of the St. George's and Corner Stone Lodge, No. 5, London	50	0	0
A Brother of the Domatic Lodge, No. 177, London	50	0	0
A Brother of the Zetland Lodge, No. 1005, Gloucester	50	0	0
The four Orphan Children of a Brother of the St. Maurice Lodge, No. 1855, Plympton	50	0	0
A Brother of the Lodge of Unity, No. 183, London	50	0	0
A Brother of the Lodge of Israel, No. 205, London	150	0	0
A Brother of the Prudent Brethren Lodge, No. 145, London	100	0	0
A Brother of the Lodge of Fortitude and Old Cumberland Lodge, No. 12, London	100	0	0

3. REPORT OF THE BOARD OF GENERAL PURPOSES.

To the United Grand Lodge of Ancient Free and Accepted Masons of England.

The Board of General Purposes beg to report that they have received an application from Messrs. Malby and Sons, the tenants of the premises in Middle Yard, for a renewal of their present lease, which expires September 1889, for a term of 21 years.

The Board having considered the application, recommend that a renewal of the lease until the 24th June 1905, be granted at the present rental of £150 per annum.

(Signed) THOMAS FENN,

President.

FREEMASONS' HALL, LONDON, W.C.
17th August 1886.

To the report is subjoined a statement of the Grand Lodge Accounts, at the last meeting of the Finance Committee, held on Friday, the 13th day of August instant, shewing a balance in the Bank of England (Western Branch) of £3,650 3s 1d, and in the hands of the Grand Secretary for Petty Cash £100, and for Servants' Wages £100, and balance of annual allowance for Library, £14 17s 3d.

4. The annual report of the "Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons," dated the 21st May 1886, including the following alterations in the Laws, will be laid before Grand Lodge.

"Rule 2, to read 'The Grand Master for the time being shall be President of the Institution. The Treasurer of the Institution shall be elected annually on the third Friday in May.'"

"To alter Rule 14 by erasing the word 'Grand' on the third and sixth lines on page 14, and the word 'Grand' on the fifth line of page 15."

List of Lodges for which warrants have been granted by the Most Worshipful Grand Master since the last Quarterly Communication of Grand Lodge.

- No. 2159.—The Carrington Lodge, Kogarah, New South Wales.
- 2160.—The Windsor Social Lodge, Windsor, New South Wales.
- 2161.—The John Williams Lodge, Rundweek, New South Wales.
- 2162.—The Tyrrell Leith Lodge, Baroda, Bombay.
- 2163.—The Jersey Lodge, Southall, Middlesex.
- 2164.—The St. German's Lodge, Peel, Isle of Man.
- 2165.—The St. George's Lodge, Perth, West Australia.
- 2166.—The Cotehele Lodge, Calstock, Cornwall.
- 2167.—The Star in the West Lodge, Hughenden, Queensland.
- 2168.—The Derby Allcroft Lodge, Islington.
- 2169.—The Osborne Lodge, East Cowes, Isle of Wight.
- 2170.—The St. George Lodge, Colombo, Ceylon.
- 2171.—The Burwood Lodge, Burwood, New South Wales.
- 2172.—The Molong Lodge, Molong, New South Wales.
- 2173.—The Loyalty Lodge, Gundagai, New South Wales.

N.B.—The Revised Edition of the Book of Constitutions, 1884, may be obtained at the Grand Secretary's Office, in 8vo and 32mo, price 1s 6d a copy, bound in cloth.

The "Freemasons' Calendar and Pocket Book" for 1886 can be had at the Grand Secretary's Office, Freemasons' Hall, London, price 2s, bound in roan.

£20.—TOBACCONISTS COMMENCING.—An illustrated guide (110 pages), "How to Open Respectably from £20 to £2000." 3 Stamps. H. MYERS & CO., Cigar and Tobacco Merchants, 107 and 109 Euston Road, London. Wholesale only. Telephone No. 7541.

GRAND LODGE OF NEW SOUTH WALES.

THE regular Quarterly Communication of the above Grand Lodge was held at the new Masonic Hall, on Wednesday, 2nd June. The M.W. Grand Master, Dr. H. J. Tarrant, M.L.A., opened the Lodge in ample form at 7 p.m. Prayer was offered up by the Grand Chaplain. The roll call of members and Lodges having been read and responded to, the Grand Secretary read his report, congratulating Grand Lodge on its continued and increasing prosperity. The report showed, although only half the Lodges had sent in returns, that 106 entrants were recorded for the past quarter, making a total of 2,177. The amount due by Grand Lodge to Benevolent Fund had been cleared off—the balance to credit of the latter fund was £556; and there was a considerable balance to credit of Grand Lodge fund, although there had been very heavy expenses incurred during the year. Many of our country Lodges were building their own Masonic halls—the latest being Lodge Star of the South, the land having been generously given by Bro. Woodward P.M., and nearly the whole of the money required for the building subscribed at one Lodge meeting. Communications and reports of proceedings had been received from twenty-eight Grand Lodges. The report concluded by Grand Secretary informing the Grand Lodge of the death of Mrs. Booth, wife of our respected P.D.G.M. Bro. J. Booth. The report was adopted. The reports of the Board of General Purposes and Inspector of Workings were read and adopted. The report of the Inspector of Workings showed that he had visited several country Lodges lately, and found all the Lodges in a healthy financial state; but there was room for improvement in working in the case of one or two. He had made arrangements to visit all the Lodges in the Richmond and Clarence Rivers, also the Lodges in the New England district, and those in the Goulburn district previous to next Quarterly Communication. There was no report sent in from the District Grand Superintendent of the South Coast Lodges. Applications for recognition were read from the Grand Lodge of the Federal District of Mexico, and the Grand Lodge of Porto Rico; the latter was recommended by the United Grand Lodge of Colon and Cuba; both were referred to the Board of General Purposes. The election of Officers for the new Masonic year was then proceeded with, and resulted as follows:—

Bro. Dr. H. J. Tarrant, M.L.A.	-	Grand Master
A. Henry	-	Senior Warden
G. Larsen	-	Junior Warden
De Courcy Browne, M.L.A.	-	Inspector of Works
R. V. Gale	-	} Chaplains
— Witcomb	-	
Hart	-	
Starkey	-	Treasurer
Fuller	-	Senior Deacon
Capt. Hayward	-	Junior Deacon
Wm. H. Ore	-	Bard
John Slade	-	Superintendent of Works
Horn	-	Director of Ceremonies
Hurst	-	Assist. Dir. of Ceremonies
Spencer	-	Sword Bearer
Capt. Brett	-	Pursuivant
Lind	-	Assistant Pursuivant
W. H. Carrick	-	Tyler

The Most Wor. Grand Master informed the brethren that he had again appointed Wor. Bro. J. Hunt as his Deputy Grand Master for the ensuing year. The Grand Master alluded to the death of Mrs. Booth, and the Lodge unanimously resolved that the Grand Secretary write to Bro. Booth, expressing the sincere regret of the members of Grand Lodge at the loss he has sustained. Wor. Bro. Weekes was presented with a commission appointing him as the representative of the Grand Lodge of Victoria. Prayer having been offered by the Grand Chaplain, the Grand Lodge was closed in ample form at 10 p.m.

On the evening of the 24th June, the installation of the above Grand Lodge Officers took place, and after the banquet the M.W. G.M., rising to speak, was greeted with prolonged cheering, lasting several minutes, after which the Grand Master said:—Brethren, this is an auspicious occasion, as it is to mark the event of the installation of your Grand Lodge Officers for the ensuing year, and you may expect me to give you some explanation as regards your position as a Grand Lodge of Free and Accepted Masons. Many years ago this Colony was ruled by a nominee system of irresponsible government; but Bro. W. C. Wentworth, a member of one of the Lodges now under our jurisdiction, introduced, by the present Constitution Act, our present form of local responsible Government. This is also what we required here as Masons for a number of years—that is, Masonically to govern ourselves as Masons; and some nine years ago, when we set about this work, a circular was issued inviting all the members of the Craft in this Colony to attend a conference to take into consideration the advisability of establishing a Grand Lodge of Masons in this unoccupied Masonic territory, when the majority of Masons responded to it, but many of them at the eleventh hour were precluded from attending, owing to the action of certain persons in authority, who had their own interests rather than those of Freemasonry at heart, and had it not been for their action, the Masons of New South Wales would have been as unanimous in establishing a Grand Lodge as our brethren in South Australia. However, 13 subordinate Lodges were represented at the conference, and established themselves in a legal and constitutional manner into the Grand Lodge of New South Wales. In this action they followed the precedents laid down by all Grand Lodges in their establishment. They then, according to the custom of these occasions, sent the report of their Proceedings to all Grand Lodges, asking for recognition as a supreme power, and I am glad to say we have already replies from forty-eight Grand Lodges, by whom we are acknowledged as a Grand Lodge of Free and Accepted Masons, and these Grand Lodges represent two millions of brother Masons;

and when the happy day arrives, which I trust is not far distant, when we are recognised by all the Grand Lodges in existence, we will be in a position to say that we are in fraternal communication with four millions of our brethren. You are all aware that for a number of years Freemasonry was represented here by three District Grand Lodges, which held their authority from the Grand Lodges of England, Ireland and Scotland. The District Grand Lodge Masters under this régime were nominated for life, if they desired to hold the position, by the Grand Master of their respective Grand Lodges, who nominated all their subordinate Officers; and in this way the brethren as a body had no voice whatever in the selection of their rulers. Such a system as this was totally at variance with the democratic tastes of this colony, and all the Lodges working under the jurisdiction of the Grand Lodge of New South Wales have not followed the bad example of permitting a single person in authority to nominate his Officers, but have decided that every brother holding office in a Lodge shall be elected by his fellows according to merit. The fact of establishing a local Grand Lodge in this territory in no way decreases our loyalty to the Empire, as was exhibited when the members of the Grand Lodge of New South Wales were the first body of Freemasons who were accorded the privilege of welcoming to our shores the representative of our Sovereign Queen Victoria. We measure results, practically speaking, by results, and I am glad to say we have initiated 2207 members since our establishment. Our Grand Lodge is in a healthy position, both numerically and financially. We are also bound together in unity; but, with all this, it behoves us to look around and see we do our duty as Masons. There is one matter I desire to condemn most emphatically, which is the abuse of our noble Institution by the use of some of our Masonic emblems as trade signs to attract attention. I trust that the subordinate bodies under the Grand Lodge of New South Wales will make some provision in their bye-laws to erase the name of any brother from their list of members who descends to adopt such unmasonic practices. Another matter I must refer to is, that our Order has been in existence for nearly sixty years. Before the establishment of the G. Lodge of N.S.W. there was not, during that period, a single Masonic Institution to mark its existence. Since the establishment of our Grand Lodge, our efforts in this direction have been to build our present Masonic Hall; but I would desire to impress upon the brethren the necessity of raising some monument to Freemasonry which would extend help to the widow and orphan in the moment of their distress. I desire we should be placed in a position to point out to the public our Masonic schools and orphanages, and enable them to see that, although we have spent so much money in this direction, we are ready to spend more for the benefit of our fellow-creatures. In conclusion, I must record our most grateful thanks to our Grand Secretary. I believe the Grand Lodge of New South Wales would not occupy its present proud position had it not been for his exertions. I must also thank the P. President of the Board of General Purposes for the able manner in which he has executed the important business of his office; and although last, yet not least, I must thank my Deputy Grand Master, Bro. Hunt, for the assistance he has at all times given me in the performance of my duties, particularly in visiting our subordinate Lodges when I could not, owing to my many duties, attend myself. I must also thank the past Executive Officers for the assistance they have rendered me during the past Masonic year. Brethren, let the coming year be a memorable one by our making provision for our widows and orphans in the establishment of such Masonic charity." G.S.W. Henry P.D.G.M. responded, after which the toast of our Deputy Grand Master was received. The meeting was enlivened by some songs, and brought to a close by singing "And Lang Syne."

The Directors report, just issued, of the Crystal Palace District Gas Company, for the half-year ending the 30th June 1886, to be presented to the Proprietors at the ordinary general meeting, on the 17th September 1886, is now before us. From it we learn that the general working of the Company during the half-year has been satisfactory, although the prices obtained for residual products continue very low. As to the illuminating power of the gas supplied, the reports generally have been satisfactory, still on two occasions the Gas Examiner for the Lewisham District Board of Works reported an excess of sulphur compounds beyond the Parliamentary limit, but it was shewn that these excesses were due to accidental circumstances connected with the "testing place." A further reduction in the price charged to consumers has been made, 2s 9d per 1000 cubic feet being the standard rate. The Directors recommend the declaration of a Dividend for the half-year ending 31st December last at the following rates per annum, viz.:—6 per cent. on the Preference Stock; 7 per cent. on the Ordinary 7 per Cent. Stock; 10 per cent. on the Ordinary 10 per Cent. Stock; and 7 per cent. on the New Ordinary 7 per Cent. Shares; all less Income Tax; amounting to £12,368 8s 0d, and that the warrants, for the Dividend declared, be forwarded by post to the Proprietors, or their authorised agents, before the 24th September next.

FUNERALS properly carried out and personally attended in London or Country by Bro. G. A. HUTTON, 17 Newcastle Street, Strand, W.C. Monuments erected. Valuations made.

ROSICRUCIAN SOCIETY.

YORK COLLEGE.

THE August meeting of this College was held on the 18th instant, at Durham. There are few places in the country more rich in antiquarian and historical associations than the old seat of the warrior Bishops of the North, and the members of the Society had looked forward with the most pleasurable anticipations to their visit to this interesting city, arranged at the previous meeting of the College at York. Arrangements were made for their reception by Frater Colonel Monks, who had undertaken the duties of preparation, and who had prevailed upon Canon Greenwell, one of the greatest of our Northern antiquarians, to devote a portion of the day to the enlightenment of the members of the College, and to the introduction of them to some of the more remarkable features of the relics of the place. Accordingly, in the forenoon, a number of the Fratres, who had arrived by train from various parts of Yorkshire, met at the cathedral, and were conducted by Canon Greenwell through the edifice. The learned Canon pointed out the special points of architectural interest, and then proceeded to give a brief sketch of the foundation of the cathedral which is intimately connected with the history of St. Cuthbert, and of its ecclesiastical and social history down to recent times. Nothing more interesting could have been selected, and the members of the College experienced a most pleasurable evening. Lunch was served at the Three Tuns Hotel, after which the party re-assembled at the Castle, and again had the advantage of Canon Greenwell's antiquarian lore, whilst they listened to his account of the scenes enacted within this notable fortress, which so often dominated the destinies of the country in the days when they were decided *vi et armis*. At three o'clock the members met in the Masonic Hall, Durham, which had been generously placed at their disposal by the W.M. and brethren of the Marquis of Granby Lodge, No. 124. There were present the following: Fras. Major R. W. Moore Celebrant, C. Fendelow Deputy, J. M. Meek Treas., Wm. Brown Sec., Col. Monks P.A., W. H. Cowper as S.A., G. H. Locking as T.A., Wm. Flockton as Q.A., A. T. B. Turner as C.N., J. R. Rore G.T., Tudor Trevor Suffragan, W. H. B. Atkinson, Major McGachen, Frank Smith, and Henry Thompson. The Secretary read a letter from the Chief Adept (Fra. T. B. Whythead), regretting his unavoidable absence, in consequence of his attendance at the funeral of a near relative at St. Leonards-on-Sea on the same day; and apologies were also received from Fras. Craig, Fowler, Maddison, Mason, Tomlinson, Wilkes, Atherton, Wilson, Simpson, and others. A successful ballot was taken for Bro. B. Stocks P.M. 2035, and that brother was admitted to the grade of Zelator by Fra. Tudor Trevor Past Celebrant and Suffragan. An invitation to the members of the College to hold their November meeting at Huddersfield was given by Fra. Dore, which was accepted, and it was arranged that the meeting should be held in that town on 17th November (Wednesday). Bro. Fendelow also invited the College to hold a meeting at Leicester during the summer of next year. A cordial vote of thanks to Canon Greenwell for his kindness in conducting the fratres over the Cathedral and Castle of Durham was also passed, as also a vote of thanks to the W.M. and members of the Marquis of Granby Lodge for the use of the Masonic Hall. Col. Monks was also thanked for his admirable arrangements. Fra. Meek presented to the College a copy of Canon Greenwell's "History of Durham Cathedral," to be placed amongst its records. After the close of the College the members met at tea, at the Three Tuns Hotel, under the presidency of Fra. Major Moore, and spent some hours in social intercourse, until compelled to separate by the fiat of the inexorable Bradshaw. Altogether a more pleasant and successful gathering has seldom been enjoyed by this active body of Masonic scientists.

KING HAROLD LODGE, No. 1327.

THE annual meeting of this Lodge, for the installation of Worshipful Master for the ensuing year, and for the appointment and investment of Officers, was held on Thursday, the 19th August, when a full attendance of brethren assembled, including Bros. Lewis W.M. P.P.G.S., Sproat W.M. elect, Robinson P.M. P.P.G.W., West P.M. P.P.G.S.D., Rogers P.M. P.P.G.J.D., Gilbert P.M. P.P.G.W., Tydeman P.M. P.P.G.P., Reilly P.M. P.P.G.P., Jacobs P.M. P.P.G.P., Fisher P.M. P.P.G.S.B., Knight P.M. P.P.G.S. of Works, Holdsworth J.W., Bilby S.D., Brewster J.D., Oannan I.G., Young Tyler, also Bros. Blackmore, Maycock, Metcalfe, Milam, Fuller, Bickel, Edwards, Newman, Everfield, Wiggs, Maxfield, Middlehurst, G. Metcalfe, Robin, Bull, Burgum, Trask, Mark, Crockett, Wilbourne, Staples, Welsh, Cohen; and the following Visitors:—Bros. Gaskel P.M., Long 1415. Lodge was opened in due form, and the minutes of the previous meeting were read and confirmed. The ballot was taken for Mr. Platt—it proved unanimous in his favour—after which the Wor. Master performed the several duties of initiating, passing, and raising in a masterly manner. The ceremony of installation was then performed, Bro. Robinson P.P.G.W. being the officiating Officer, and Bro. William Andrew Sproat Worshipful Master elect was placed in the chair of K.S. He proceeded to invest his Officers in the following order:—Bros. Holdsworth S.W., Bilby J.W., West Treasurer, Reilly Secretary, Brewster S.D., Blackmore J.D., Edwards I.G., Howlett and Middlehurst Stds., Young Tyler. The beautiful ceremony of installation was performed by Bro. Robinson in a masterly and most impressive manner, and called forth the applause of the brethren assembled, the addresses to the new Master and Officers were especially well rendered. A very pleasing incident next occurred, the Worshipful Master, Bro. Sproat, on behalf of the Lodge, ad-

ressed the retiring Master, Bro. Lewis, expressing hearty thanks and kind feeling towards him for the able and satisfactory manner in which he had ruled the Lodge. Bro. Sproat also presented a valuable Past Master's jewel, unanimously voted at the last meeting. The business of the Lodge being ended, the brethren sat down to a sumptuous banquet, provided in Bro. Tydeman's best style. The Loyal and Masonic toasts were given and responded to, and the meeting was enlivened by some excellent singing. A pleasant evening was brought to a close with the Tyler's toast.

Fidelity Lodge of Instruction, No. 3.—Held at the Alfred, Roman-road, Barnsbury, on Wednesday, 18th inst. Bro. R. Ross occupied the chair, and was supported by Bros. W. H. Ross, Gregory, Messer, Wright, Ament, Silvester, Dimsdale, &c. Lodge was opened and minutes of last meeting read and confirmed. Bro. Dimsdale worked the first section of first lecture. Bro. Ross then resigned the chair in favour of Bro. Dimsdale, who opened the Lodge in the second and third degrees, and rehearsed the ceremony of raising, Bro. Wright acting as candidate. No further business offering, Lodge was closed.

Creaton Lodge of Instruction, No. 1791.—A meeting was held on Thursday, 26th inst., at the Wheatsheaf Hotel, Goldhawk-road. Present—Bros. Breitbart W.M., Child P.M. S.W., Cavers J.W., Craggs S.D., J. Davis Preceptor; also Bros. Spiegel, Sims, Purdus, Prosser. Lodge was opened and minutes confirmed, the ceremony of initiation was rehearsed, Bro. Sims acting as candidate. The W.M. rehearsed the ceremony of passing, Bro. Prosser as candidate. Lodge was closed to the first, and the first section was worked by Bro. Davis. Bro. Prosser was elected a member. Bro. Child was elected W.M. for the next meeting, and the Lodge was closed.

Kingsland Lodge of Instruction.—Held at Bros. Baker, Cock Tavern, Highbury, N., on Monday, 16th inst. Bro. Dixie W.M. Bro. Forge S.W., Bro. Trewinnard (Preceptor) S.W., Bro. Turner S.D. Lodge was opened in due form, and the minutes of the last meeting were read and confirmed. Lodge was opened in the second degree. Bro. Shultz, a candidate for raising, answered the usual questions, and was entrusted. Lodge opened in the third degree, and the ceremony of raising was rehearsed. Lodge closed in due form. On Monday, 23rd inst., Bro. Forge W.M., Bro. Stockhall S.W., Bro. Western J.W., Bro. Richardson S.D., Bro. Shultz J.D., Bro. Hatchinson I.G., Bro. Trewinnard Preceptor, Bro. Collingridge Secretary. Lodge was opened in due form. Minutes of the last meeting were read and confirmed. The ceremony of initiation was rehearsed, Bro. Collingridge acting as candidate. Lodge was opened and closed in the second and third degrees, and closed in due form. Bro. J. J. Stockhall J.W. 1677 was elected W.M. for Monday next.

FREEMASONRY IN HANTS AND THE ISLE OF WIGHT.

"BY their fruits ye shall know them." We believe the Freemasons, as a rule, so far from courting, rather discourage publicity of their proceedings, whether charitable or otherwise. But since a section of the public profess to believe, and seem to take a pleasure in proclaiming, the Masons as a body to be nothing more or less than Gargantuans, Thursday's proceedings at Southampton of the Provincial Grand Lodge, having supervision of Masonry in Hampshire and the Isle of Wight, may fairly be pointed to as proving that Freemasonry does not consist chiefly in eating and drinking. Besides the assistance given by private Lodges and individual Masons to the Craft and private Charities, it was shown that, by Provincial aid, one aged brother had been secured a place on the Benevolent Fund, and education in the Masonic Schools for four boys and three girls of brethren attached to the Province. The grant by Provincial Grand Lodge to these three Institutions last year of twenty-five guineas each was increased by ten guineas each, making a total vote of 105 guineas; the Provincial Charity Association was permanently placed on the list for an annual donation of twenty-five guineas, fifty guineas having been voted and paid last year to assist in starting the Association; and in addition to sums of £15 and £10 appearing in the accounts as voted and paid to the widows of Masons, £20 was on Thursday voted to the widow of a deceased brother. Bro. Le Feuvre, the Deputy Provincial Grand Master, handed over to the Secretary of the Provincial Charity Association £50 of the sum subscribed for, and tendered to him as the balance of a testimonial for many years' gratuitous services as Provincial Grand Secretary, and the Secretary also reported the receipt of another cheque for £50 from one of the Portsmouth Lodges, being the moiety of a sum they had voted to the Charities. We think these practical exemplifications of what Masonry really is of sufficient interest thus to direct attention to them, simply adding that the need might not have arisen but for impressions which grievously wrong large numbers of Masons, and certainly misrepresent one chief aim of the Craft.—*Hampshire Independent.*

According to the Lake of Lucerne's Visitors' List of last week, there were no less than six of our Grand Officers stopping at Bro. Weinmann's, "Hotel Bellevue," at Weggis. Bros. F. A. Philbrick, Q.C., Sir Horace Jones, R. G. Glover, Sir John B. Mouckton, Edward Letchworth, and Colonel Charles Harding. This argues well for the popularity of the establishment named.

CORRESPONDENCE.

We do not hold ourselves responsible for the opinions of our Correspondents.

All Letters must bear the name and address of the Writer, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to return rejected communications.

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EQUALITY AMONG FREEMASONS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—It never struck me that there could be any doubt as to what is meant by equality among Freemasons. The same distinctions obtain among Masous when out of the Lodge as prevail among other members of society, and there is nothing in the Craft ceremonies to warrant a departure from the ordinary conditions of social life. In the Lodge, the highest and the lowest are equal office holders, and Past Masters alone being invested with authority, complete obedience to which is implicitly conceded in every well-regulated Lodge.

My being a Freemason would not warrant me in approaching the heir to the throne simply because both are members of the Craft; nor would it justify the expectation that I should be preferred for any public office because I and many of the elective body might be Freemasons. All this is simply a truism, the A B C of social and Masonic ethics, and needs no enforcing by argument. There is a side of the subject, however, which is too frequently overlooked. Many brethren meet in Lodges of equal social standing who do not know each other in the street, and those who happen not to be wealthy, or not so rich in this world's goods, are passed by as if the tie of Masonry was cut immediately the brethren left the Lodge. Such conduct is a libel upon Freemasonry, the spirit of which breathes charity and brotherly love.

I do not quite follow "A PROVINCIAL MASON" in your last issue. His letter would imply that a Mason was rejected because of the gossip and scandal that would have arisen if the elective body, many of whom were Masons, had preferred him. If the brother in question was as well qualified as any other candidate, then I say it was the bounden duty of the Masons in the Council to have elected him. Men in office, and who have the dispensing of patronage, are no worse than other men because they are Freemasons; on the contrary, they ought to be better in many instances because of the teaching of the Craft. It is perfectly certain that they are as trustworthy as any other body of men, and would not appoint a brother to any office unless he was duly qualified. But when all necessary conditions are satisfied, then I say that Masonic influence should operate, and a Mason preferred to any other man. Freemasons do not live up to their faith. They give largely of their substance, and our Charities are among the glories of a glorious land, but there is a charity that demands the sacrifice of time, the incurring of trouble, and the practical exercise of sympathy. Were wealthy brethren, especially employers of labour, to practise Freemasonry out of the Lodge, many a poor brother would be blessed. As an illustration of what I mean, I may refer to religious men, who are as keen in business as the most worldly, but who invariably prefer a religious man or woman when opportunity offers. They believe, and rightly believe, that religion makes men and women better than they otherwise would be. I know that that belief is true, and is it not also true of Freemasonry, which is a religion without a creed?

While scouting all idea of a democracy in Freemasonry outside of the Lodge, I contend that much more might be done to make the teaching of the Craft more helpful, and more practical than it is now. A sensible man would always keep his position, and those who obtrude themselves could easily be put down whether Freemasons or not. If, however, there is an advantage to give, bestow it upon a brother, and let cowans condemn as they may. I have yet to learn that the outside world know enough of our proceedings to warrant them in judging our conduct, and I am certain that if we are faithful to the principles we profess, we can withstand any hostile criticism.

I am, Dear Sir and Brother,

Yours fraternally,

WATCHMAN.

PREFERENCE AMONG MASONS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—The subject mentioned by your correspondent, "A PROVINCIAL MASON," as to the prevailing opinion that Freemasons hold together in matters of business and public life is one which might profitably be discussed at the present time, when so much, justly or unjustly, is ascribed to "side influences." I quite agree with your correspondent that there is no such unlovely compact among Freemasons as is generally supposed to exist, but when shall we induce those outside the Craft to believe this? Only a few days since an instance of the "prevailing opinion" came under my notice, when in the "London Letter" of a Provincial newspaper reference was made to a well-known politician, and among his qualifications for an office to which he had been appointed it was recorded that he was "a prominent Freemason." I suppose there was no real harm in this statement, but I object to the association of Freemasonry with such matters in a public journal.

Yours, &c.,

SALOPIAN.

Obituary.

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THE LATE BRO. THOMAS A. DOYLE.

IN reference to the late Bro. the Hon. Thomas A. Doyle, for many years Mayor of the City of Providence, testimony is thus borne. As a Freemason he was highly distinguished, honoured, and loved. Now he is mourned as are but few who pass the Jordan of Death. His decease occurred 9th June 1886, "and the tolling of the bells that followed seemed to speak the grief of a community that now knew its loss." All the city was in mourning. The body was removed from the house on Benefit Street, where death had taken place, to the old homestead on Chesnut Street, and there remained until the 12th, when it was laid in state in the City Hall, where thousands of the people viewed it. The funeral occurred on the 14th. The City Hall was elaborately draped in flowers, and, probably, never before were there so many and so magnificent floral offerings at a public funeral in that city. The procession was immense, nearly every public officer, society, and citizen being a participant. The religious exercises were held at the First Congregational Church. The Masonic services were under the auspices of the Grand Lodge, and were held, first, in St. John's Hall, and, second, at the grave, in the Cemetery at Swan Point. They were exceedingly well conducted and very impressive. Just as the Stewards uncrossed their rods the public school children began rendering tributes. Each pupil passed the open grave and strewed flowers therein, and when their offerings were complete the masonry of the grave and the coffin were entirely hidden beneath the rich mass.

Illustrious H. L. Palmer Sovereign Grand Commander of the Northern Supreme Council of the Ancient Accepted Scottish Rite in the United States, has sent to all the Bodies under his jurisdiction the subjoined appropriate memorial tribute:—

The solemn tolling of bells, a city swathed in mourning, its inhabitants bowed beneath a great sorrow, accompany the tidings of the death of a Chief Magistrate, our lamented brother Illustrious Thomas Arthur Doyle, 33^o Mayor of the City of Providence, and for many years an active member of the Supreme Council. Energetic in all the affairs of life his efforts had raised the village of his nativity to be a city which for nearly a quarter of a century had its pride in making him its Chief Ruler, and willingly obeyed his wise counsel in directing its onward progress.

"He died with his armour on, full Knightly." As a Mason, he was Past Grand Master, and Past Grand High Priest of Rhode Island, and a prominent member in the Council of the Grand Commandery of Massachusetts and Rhode Island, and it is little to say that in each station he discharged all his duties with freedom, fervency and zeal.

Suddenly and scarcely in the ripeness of age, being yet at the entrance of his sixtieth year, the destroying angel halted at his tent and he has passed to the life beyond, worthily and obediently as becomes a man, conscious of duty fulfilled and ever ready to obey the summons that will surely come to us all.

Socially, few men had greater personal attractions than Illustrious Bro. Doyle. Cheerful to a degree, his presence was like sunshine, dispersing the gloom of this weary life, and those admitted to his intimacy held him in such esteem as kings might envy. Strong in his convictions, and ever ready to maintain them, no untoward words marked his arguments, and even those most opposed felt and acknowledged the uprightness of his purpose, and that he desired only the greatest good of the Craft and of our Rite in which he was so ardent a workman.

Like the community in which he lived and laboured, thousands of the Craftsmen would willingly have participated in the last honours paid to his memory, but distance and the demands of active life made that impossible, but I venture to believe that we all joined in spirit with those privileged to surround the last resting-place and united with them in the inexpressible regret that his place among us must henceforth be vacant.

Let our warmest sympathy go out to the one most afflicted by his departure, and let his memory be kept as that of one upon whose like we may not look again. Mourning his loss, in token of our respect for his memory, it is directed that these letters be read and entered of record in all the Bodies of the Rite in this jurisdiction, at the next meeting after they shall be received by such Bodies, and that the altars and working tools be draped with the violet badge of mourning, for the space of sixty days. Unite with me, brethren, also in wearing the personal violet badge for the like space.

The members of the North London Chapter of Improvement, No. 1471, will re-um: their meetings on Thursday next, the 2nd September, at the Alwyne Castle Tavern, St. Paul's Road, Canonbury. Royal Arch Masons are kindly invited to attend.

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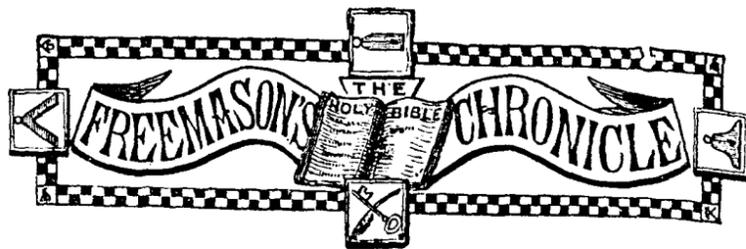
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AND BY ORDER OF ALL BOOKSELLERS.

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carriage free, at 10/- per dozen.**PROVINCIAL GRAND LODGE OF
STAFFORDSHIRE.****T**HE annual meeting of this Provincial Grand Lodge was
held at the Shire Hall, Stafford, on Thursday, the
19th inst., when there was a good attendance of brethren.
There were present:—Bros. Col. G. S. Tudor P.G.M., Col. Foster Gough D.P.G.M., and
the following Provincial Grand Officers:—Dr. J. Clarke S.W., E. T.
Cavendish J.W., the Rev. T. Lloyd Sen. Chaplain, the Rev. George
Tutill Jun. Chaplain, J. Bodenham Treasurer, W. Cartwright Sec.,
E. H. Croydon Assist.-Sec., W. T. Agutter S.D., T. E. Fowke D.C.,
John Deeley A.D.C., William Mould S.B., G. W. Walker A.S.B., J.
Mottram Assist.-Pursuivant, H. Bagnley Tyler, Frank James
P.D.P.G.M., Henry Lewis 526 P.P.G.S.W., T. Taylor 418 P.P.G.S.W.,
W. Hales 418 P.P.G.S.W., J. B. Pieroy 418 P.P.G.S.W., C. Trigg
1039 P.P.G.S.W., W. Baylis 539 P.P.G.S.W., E. Hooper 1060
P.P.G.J.W., G. M. Waring 347 P.P.G.J.W., M. Barker 1792
P.P.G.J.W., Bro. the Rev. J. Frome Wilkinson P.G. Chaplain for
Suffolk, Bro. the Rev. E. C. Perry 726 P.P.G. Chaplain, T. Turner
460 P.P.G.R., J. Webberley 546 P.P.G.R., J. Jacobs 482 P.P.G.R.,
F. Tomkinson 451 P.P.G.S.D., J. Fowley 1039 P.P.G.S.D., E. Roberts
637 P.P.G.J.D., J. Ingamells 460 P.P.G.J.D., H. Olver 1060
P.P.G.J.D., T. J. Barnett 526 P.P.G. Supt. of Works, T. Mount
Humphries 539 P.P.G. Supt. of Works, R. Dain 98 P.P.G.A.D.C., J.
F. Pepper 482 P.P.G.A.D.C., W. Ormsom 1941 P.P.G.S.W., E. H.
Thorne 1838 P.P.G.S.B., F. Weston 98 P.P.G.S.B., W. Vernon 456
P.P.G.S.B., J. Warner 2149 P.P.G.P., F. J. Turley 1798 P.P.G.P.,
S. Parkes W.M. 419, W. Torrance W.M. 456, Henry J. Clarson W.M.
1060, F. Barlow W.M. 546, G. Woolf W.M. 99, J. Bromley P.M. 418
W.M. 2149, E. B. Jackson W.W. 418, R. T. Vertegans W.G. 1792, J.
Stevenson W.M. 1942, J. Wooldridge W.M. 726, G. Ashmall W.M.
1039, J. L. Hamshaw P.M. 418, T. B. Call P.M. 1587, D. Chapman
P.M. 546, B. H. Brough P.M. 546, G. C. Kent P.M. 546, J. Daven-
port P.M. 451, J. R. Lee P.M. 1792, F. Woolley P.M. 726, H. Bos-
tock P.M. 1587, J. H. Smith P.M. 539, J. T. Eayres P.M. 662, L.
Hartland P.M. 662, E. S. Hildick P.M. 539, C. Jones P.M. 1060, R.
A. Simcock P.M. 419, G. H. Stanger P.M. 419, J. B. Morgan P.M.
1838, H. Hare P.M. 1060, J. J. Perkins P.M. 1039, and other
brethren, numbering altogether upwards of 130.The Staffordshire Knot Lodge (726) having been opened
by Bro. Wooldridge W.M. the P.G. Master and D.P.G.
Master, accompanied by the P.G. Officers, past and present
in procession, entered the Lodge, and the chair was taken
by Col. Tudor, who opened P.G. Lodge. Col. Tudor and
Colonel Gough having been greeted, Bro. Croydon
A.P.G.S. read the notice of the meeting and the minutes
of meetings held at Lichfield, Wolverhampton, and Hanley.
The roll of Lodges was then called over, after which Bro.
Bodenham presented the financial statement, which had
been printed and was taken as read. It appeared that the
receipts amounted to £239 0s 5d, including £182 1s 6d
dues from the various Lodges. The amount of expendi-
ture for the year was £121 6s 8d. Amount invested,
£520.The Provincial Grand Master said he had experienced
the same difficulty on this as on former occasions in select-
ing the brethren to fill the different offices in the Provincial
Grand Lodge. At the present time there were over 270
Past Masters on the roll, of whom upwards of 100 had not
been in office in the Provincial Grand Lodge. Each year
there were 28 new Past Masters, and of course it was im-
possible to find offices for more than half that number.
Some of the Past Masters eligible had been on his list for
appointment five years, and it had been suggested to him
that he should put into operation the new Book of Con-
stitutions, so far as related to the appointment of Stewards,
who would rank as Provincial Grand Officers in the same
way as those holding higher offices. He had tried the
experiment, and he should do his very best to make an
equitable and fair distribution of the honours. Col. Tudor
then announced that he had appointed as S.W. Bro. John
Bromley, desiring to mark his approval of the very great
interest which he (Bro. Bromley) had taken, not only in
the new Gordon Lodge, 2149, of which he was the W.M.,
but also in the old Menturia, of which he was a P.M. The
following appointments were likewise made:—

Bro. T. J. Barnett 526 Junior Warden

Rev. G. Tuthill 696	-	-	Chaplains
Rev. F. E. Waters 418	-	-	Chaplains
F. Brandon 418	-	-	Registrar
J. Bodenham 726	-	-	Treasurer
W. Cartwright 460	-	-	Secretary
H. Hare 1060	-	-	Senior Deacon
Capt. F. Morgan 1838	-	-	Junior Deacon
B. H. Brough 514	-	-	Superintendent of Works
T. E. Fowke 726	-	-	Director of Ceremonies
F. Woolley 726	-	-	Assist. Director of Cers.
G. Buttery 1941	-	-	Sword Bearer
J. R. Lee 1792	-	-	Standard Bearers
J. T. Snape 460	-	-	Standard Bearers
H. Hartland 662	-	-	Organist
E. H. Croydon 460	-	-	Asst. Secretary
T. B. Cull 1587	-	-	Pursuivant
F. Perkins 1039	-	-	Assistant Pursuivant
H. Bagguley 460	-	-	Tyler
R. A. Willcock 419	-	-	
T. Rigby 726	-	-	Stewards
D. Batkin 726	-	-	Stewards
Pierpoint 98	-	-	Stewards
J. Wooldridge 726	-	-	Stewards

At two o'clock the Lodge adjourned, in order that the brethren might attend Divine service at St. Mary's Church, to which they walked in procession from the Shire Hall. The lewises who joined the procession and carried the Volume of the Sacred Law were H. Fowke, J. H. Mottram, T. B. Mottram, and G. T. Batkin. The prayers were read by the Rector, the Rev. D. R. Norman, the first lesson by the Rev. T. Lloyd, and the second by the Rev. F. H. Beavan. The sermon was preached by Worshipful Bro. the Rev. G. Tuthill, Prov. Grand Chaplain, who took for his text Luke xi. 2, "Our Father, which art in heaven." He insisted upon the fact that Nature and revealed religion showed that there was a tie between men and a Supreme Being, and that that relationship was that of children to a father. This text suggested to them the two great truths of the fatherhood of God and the brotherhood of man, and he hoped it might be long before Masonry ceased to recognize those great truths. He urged them to assist one another, to be courteous to all, and at the same time to be "sons of thunder" in reprovig vice and encouraging virtue. The amount of the collection was £7 5s 10d. At the close of the service the brethren returned to the Lodge and resumed business. The following grants were voted:—Fifty guineas to the Masonic School for Girls; £10 10s (to be given annually) to the B Fund of the Staffordshire Masonic Charitable Association. On the motion of Bro. Col. Gough, seconded by Bro. E. Roberts, a vote of thanks was accorded to Bro. Tuthill for his sermon. It was decided to contribute £3 3s to Eastgate-street schools, Stafford; £2 2s to the fund of the Sunday and day schools in the parish of the P.G. Chaplain, the Rev. G. Tuthill; £2 2s to St. Chad's; and £2 2s towards windows to be placed in St. James's Church, Longton, as memorials of the late Bro. the Rev. Adam Clarke, rector of Longton, a former P.G. Chaplain. Lodge having been closed, the brethren adjourned to the Assembly Room, where a most sumptuous banquet was provided by Mr. Mundy of the Swan Hotel. The loyal toasts were drunk with much heartiness. Brother F. James gave the toast of the Most Worshipful Pro Grand Master the Earl of Carnarvon, with which was coupled the V.W. D.G.M. the Earl of Lathom, and other Officers of Grand Lodge present and past, whom he (Bro. James) highly complimented on their devotion to the interests of the Craft. Bro. F. Gough as P.G.S.B. responded. In the course of his remarks he said there was the same difficulty with regard to appointments in Grand Lodge as in Provincial Grand Lodge: they could not all be Wardens, and with reference to the lower offices he considered that an invitation of a brother to join the ruler of the Craft in carrying on the work and governing the Province should be regarded as an absolute and imperative command which proper discipline and Masonic feeling should compel them cheerfully to obey. Bro. Gough then proceeded to propose the health of the R.W. P.G.M., which was drunk with enthusiasm. Col. Tudor, in reply, said Col. Gough was the first to give him an appointment in Prov. Grand Lodge, and they had always worked harmoniously together. Since he (Col. Tudor) had been P.G.M., Col. Gough had rendered him every possible assistance. Touching upon the subject of the difficulty experienced in regard to the appointments, he remarked that he was afraid he should not give satisfaction to all, but he assured them that he should strive to do the best he could for the Province. During the time he had been D.P.G.M. and P.G.M. he had appointed 240

officers, and had only had reason to complain of the conduct of two or three out of that number.—Bro. Barker submitted the toast of the D.P.G.M., which was heartily received, and to which Colonel Gough suitably responded. He observed that he visited different Lodges without giving them warning, and seldom saw anything to complain of, and he believed that they would all admit that when he did call attention to any little irregularity he always endeavoured to blend the *suaviter in modo* with the *fortiter in re*—a remark which was endorsed by the applause of the brethren present. The Worshipful Masters of the Lodges in the Province was the next toast, which was proposed by the P.G.M., and acknowledged by Bro. Wooldridge. Bro. Lewis proposed the health of "The newly-appointed P.G. Officers," for whom Bro. Bromley responded. Bro. the Rev. J. Frome Wilkinson, P.G. Chaplain for Suffolk, replied to the toast of The Visitors. He mentioned that he arrived at Stafford on the previous day, and should have been a stranger amongst strangers, but he visited the Staffordshire Knot Lodge and found himself with brothers, who welcomed him cordially amongst them. Amidst all the questions which divided men, it was a treat to meet on the platform where they practised brotherhood. Bro. the Rev. T. Lloyd, in a neat and appropriate speech, proposed The Masonic Charities. Bro. N. Joyce (726) responded, and in the course of his remarks, he mentioned that he was one of the originators of the Staffordshire Masonic Charitable Association, and was glad to find that the Province of Staffordshire was not behind any other in enthusiasm for the Charities. Bro. E. H. Thorne gave the toast of The Stewards, for whom Bro. Rigby responded. Bro. the Rev. E. C. Perry gave the toast of The Ladies, of whom there were several in the gallery at each end of the room. Bro. Moss responded, and the Tyler's toast concluded the list. The pleasure of the company was materially enhanced by the excellent vocal music supplied by the Stafford Glee Union.

PROVINCIAL GRAND LODGE OF HAMPSHIRE AND ISLE OF WIGHT.

THE Grand Lodge of this Province met at the Philharmonic Hall, Above Bar, Southampton, on Thursday afternoon, the Right Worshipful Provincial Grand Master (Bro. W. W. B. Beach, M.P.) in the chair. There was an unusually large attendance. The minutes of the last Lodge and of various committee meetings were confirmed, and from the Report of the Charities Committee it appeared that during the year one brother from this province had been placed on the funds of the Masonic Benevolent Institution. The province had also been successful in securing the election of three boys and four girls to the Schools connected with the Craft. The accounts of the Provincial Grand Treasurer (W. Bro. R. J. Rastrick) showed that during the year, after payment of £156 in charitable contributions, the funds in hand had increased from £193 to £378. This, however, included the repayment of a £100 Southampton pier and harbour bond, and it was resolved that this amount should again be invested in some suitable security. The accounts were passed, and W. Bro. R. J. Rastrick was re-elected, with acclamation, as Grand Treasurer. On the motion of W. Bro. G. F. Lancaster P.M., it was resolved to alter the bye-laws so as to provide for the annual payment of a donation of twenty-five guineas to the Hampshire and Isle of Wight Masonic Educational and Benevolent Institution. On the proposition of W. Bro. Wyatt P.P.S.G.W., the sum of £20 was voted to the widow of a deceased brother; and a donation of ten guineas was voted to each of the three central Charities, and also to the Provincial Charitable Institution, on the suggestion of W. Bro. Robertson P.M. The Provincial Grand Master then appointed and invested the following as the Provincial Grand Officers for the ensuing year:—

Bro. J. E. Le Feuvre 130	-	-	Deputy Grand Master
George Danlop 130	-	-	Senior Warden
Lord John Taylour 698	-	-	Junior Warden
Rev. R. S. Wood 151	-	-	Chaplains
Rev. J. A. Alloway 551	-	-	Chaplains
G. Felton Lancaster 1990	-	-	Registrar
R. J. Rastrick 1069	-	-	Treasurer
Edgar Goble 309	-	-	Secretary
H. E. Loader 487	-	-	Senior Deacons
H. Lashmore 394	-	-	Senior Deacons

John Brickwood 342	-	-	} Junior Deacons
J. Lowe 175	-	-	
J. Gibson 694	-	-	} Superintendent of Works
Francis Powell 2153	-	-	
H. P. Arthur 359	-	-	} Director of Ceremonies
J. Bailey 1884	-	-	
W. J. Rix 1331	-	-	} Deputy Director of Cers.
W. Farrance 132	-	-	
H. Kimber 804	-	-	} Assistant Director of Cers.
J. Jackson 1428	-	-	
J. T. Burchett 1883	-	-	} Sword Bearer
Pidgeon 1869	-	-	
S. Clarke 130	-	-	} Standard Bearers
J. C. Burbage 319	-	-	
F. Sanders 342	-	-	} Pursuivant
J. Palmer 2068	-	-	
D. G. Gilmour 309	-	-	} Assistant Pursuivant
J. Exell	-	-	
R. Eames	-	-	} Organist
			} Stewards
			} Tylers

The Prov. Grand Master said a very pleasant duty now devolved upon him. They all knew that their present Deputy Provincial Grand Master (Bro. Le Feuvre) had for very many years filled the office of Provincial Grand Secretary, and discharged the duties of that office in a most exemplary manner. He referred to the arduous character of the duties of the P.G. Sec., and said they were highly indebted to Bro. Le Feuvre, who had given the most careful and praiseworthy attention to the business of the province, and had made himself acquainted with the business of the various Lodges. He had gained the good-will of every brother in the province, and when he retired a general wish was expressed that some slight recognition should be made of his services. It must not be supposed that the testimonial which he was about to present could be regarded as a fitting recognition of those services, but it would be a slight testimony of the regard entertained for Bro. Le Feuvre by the brethren of the province. Having expressed the great pleasure it afforded him, as P.G. Master, to act as spokesman on behalf of the brethren, he then presented to Bro. Le Feuvre a very handsome silver tea service, together with a cheque for £50. W. Bro. Le Feuvre, in acknowledgment of the gift, assured the brethren that he sincerely appreciated their kind testimony, and any work which he had done for the benefit of Masonry in the province he had carried out cheerfully and to the best of his ability. It was a great satisfaction to him to be able to transfer the secretary's work to one who would carry it out, not only as well, but better than it had been done in the past. By their kindness he was now in a position to hand over the sum of £50 to the Provincial Masonic Charity, and he had great pleasure indeed in doing so, as he felt sure that the work in connection with that Association would be well done. Their kind present would be an incentive to him to do more on behalf of Masonry in this province. W. Bro. G. F. Lancaster, on behalf of the institution, thanked Bro. Le Feuvre for his generous gift, and the Lodge was then closed. A large number of the brethren afterwards adjourned to the Victoria Rooms, where an excellent banquet was provided by Bro. Dartnall, of High-street, Southampton.—*Portsmouth Times*.

PROV. G. LODGE OF SOMERSETSHIRE.

THIS Provincial Grand Lodge held its Annual Meeting at Taunton, on Tuesday, the 24th inst., when the day being exceptionally fine there was a large attendance, nearly 200 brethren being present. The Right Hon. the Earl of Carnarvon presided. There were also present the Deputy Prov. Grand Master Bro. Else, and Bro. Col. Adair, and upwards of 50 officers of the province. The following appointments were made:—

Bro. Elworthy 261	-	-	Senior Warden
Wichstead 1223	-	-	Junior Warden
Rev. R. W. M. Eyre 1199	-	-	} Chaplains
Rev. Avery 251	-	-	
C. Edwards 1199	-	-	Treasurer
W. Muller 976	-	-	Registrar
J. C. Huut 145	-	-	Secretary
Chapman 291	-	-	Senior Deacon
J. N. Milborne 329	-	-	Junior Deacon
Ames 41	-	-	Superintendent of Works
Glover	-	-	Director of Ceremonies
Laurence 814	-	-	Assist. Dir. of Ceremonies
O'Connor Parnell 1833	-	-	Sword Bearer
Jordan 1953	-	-	} Standard Bearers
Heckworthy 1197	-	-	
Grove 1966	-	-	Organist
Burt	-	-	Pursuivant
Salter	-	-	Tyler

A WOMAN'S SPEECH ON MASONRY.

ON St. John's Day, June 1885, Bradford Lodge, No. 42, of Starke, Bradford county, Florida, celebrated the anniversary in a most interesting and profitable manner. To the toast "Women," Mrs. Hunter, wife of the Secretary, responded as follows: Worshipful Master, Brothers and Sisters:—Permit me, in the name of all the mothers, wives, sisters, and daughters of Masons, to thank you for this, your kind expressions of sentiment and feeling, and I trust that you may ever find those of our sex who are in any way allied to you "help-meets indeed." It is true that your code of laws is so arranged that you do not permit us to enter within the veil to solve the mysteries that envelope the tie that binds you (for there has been but one Miss St. Leger, chronicled as a "Free and Accepted Mason,") but we can see the work and workings of the Order. "By their fruits shall ye know them." Yes, brothers, by their fruits. How silently cometh forth the leaves of the trees; first the bud, then the leaves and the blossom, and then the fruit. Silently does the Architect perform his work, but how effectual! So with Masonry; with a charity that vaunteth not, it distributes blessings on every hand, just as silently, but just as effectual. We cannot speak of the inner workings of the Order, but we can speak of its outside works. To-day thousands of widows and orphans are thanking God on bended knees for the blessed Order of Masonry. How many destitute widows have been sustained in their hour of trial by the kind and brotherly hand of Masonry! How many orphans have been reared and educated by the same power! How many weary beds of sickness and death have been attended by mercy in the form of Masonry—speaking in words of consolation, lifting up the fainting heart and almost despairing soul, and how many strangers' graves have been surrounded by sympathizing mourners, because the simple words "a brother," had been whispered! What other Order has remained intact (with but one Morgan) from the days of Solomon until now, and who can estimate the good that has been accomplished in all those years? None but the puissant Architect of it all. Sisters, let us thank God to-day that our husbands, fathers, brothers and sons are Masons. We can look at the future and "fear not," our king cometh and our protectors are always near.—*Liberal Freemason*.

GLEANINGS.

California inscribes under the flap of the lambskin apron the date of the initiation, passing and raising of its members.

Freemasonry proposes to take man in his rude, unshapely state and mould him for nobler destiny.

Eminence in Masonic distinction, if reached by purity of purpose, is excelled by grandeur of character.

THE CRAFT TEACHING TRUTH.—Let us remember that hid in all signs and symbols are indestructible truths. The rainbow, after the summer shower, is the promise that the earth shall no more be destroyed. In the dying grain on the ground is the vitality which lives again, life out of death, or immortality under the sign of the seed. These signs are lessons. They are warnings. Read them. Seek the subjective truths veiled in their objective forms. Learn from them that perils ever abound. Be wise and know; to prevent is easier than to cure. Build up the waste places in our temple. Guard its portals. Challenge intruders. Stop the way of innovation. Reject appeals to any sentiment, or emotion, or weakness, which may impair the integrity of Masonic usages, customs, and landmarks. Steadfastness and security are co-relative. The strength, beauty and majesty of Freemasonry lie in its unchangeableness. Antiquity is the seal which attests its title. Let us preserve it. This age holds it only in trust for the coming time.—*Bro. Hon. Richard Vaux*.

The precepts of Masonry, if obeyed, will make any man a good father, faithful husband, and affectionate son.

A bad man will never make a good Mason, nor thoughtless brethren ever reach a point of excellence by indifferent work.

Masonry inculcates love to the human species as the certain indication of uprightness; it teaches that without this love we are nothing.

To make Freemasonry prosper, let every brother show the world how good a man he can be. A man is judged by the company he keeps; so let our actions be our good examples.

Not to give more wages to any brother or apprentice than he really may deserve. This applies to that strict sense of duty which equal justice demands at the hands of a Master, that favour is not to bias or influence him in any manner in the administration of the affairs of his Lodge, and whereby one brother may receive favour to the detriment of another.

A Mason is obliged by his tenure to obey the moral law. By his tenure; that is, by his profession, he is to observe and live in obedience to those laws prescribed by Divine and human authority for his temporal being. They are to be the rules which are to govern and regulate his actions and doings with his fellow man, conducive to mutual interest and happiness, aiming to the well-being of society.

In Masonry, an official act is said to be done, according to the rank of the person who does it, either in ample form, in due form, or simply in form. Thus, when the Grand Lodge is opened by the Grand Master in person it is said to be opened in ample form; when by the Deputy Grand Master, it is said to be in due form; when by any other qualified officer, it is said to be in form. The legality of the act is the same whether it be done in form or in ample form; and the expletive refers only to the dignity of the officer by whom the act is performed.—*Lackey*.

The true Mason believes in a Supreme Intelligence which pervades and animates all nature—the Infinite One—and will pay Him that reverence due from a creature to his Creator. Nor will he use the name by which He is known to us in a light and trifling manner.

The Masonic curiosities deposited in the Masonic Temple, New York City, have been catalogued, and they fill a pamphlet of twelve pages, including Masonic medals, jewels, collars, aprons, autographs, furniture, diplomas, certificates, warrants, &c.

The East is Masonically styled the place of light, a figure that is too obvious to require illustration. It is in the East that "the golden doors of sunrise" open. Thence the god of day comes forth to banish the silence, coldness, and darkness of night. The benighted wanderer, chilled with night dews and melancholy with its ghostly stillness, turns his eyes longingly towards the East, and impatiently anticipates the dawn. So with those who feel the intellectual loneliness and darkness of their nature; they turn wishfully to the moral East, the heavenly East, the source of mental illumination.—*Morris*.

We dislike to see Masonic work done in a careless, indifferent and imperfect manner. Occasionally we have witnessed a rendition of ceremonies which was far from pleasant because the Officers were not masters of the situation. They did the work in a halting and embarrassed way, as if they were not sure of the requirements they were appointed to teach and illustrate. It takes away both the charm and effectiveness of any Masonic service when mistakes are common, and when, evidently, there is little intelligent thought or earnestness directing the ceremony. Knowledge, confidence, clearness of expression, promptness of action—these are essential to the right rendering of the work so that it shall be duly impressive and instructive.

Would that brethren might be temperate in all things. The keeping of too late hours at the Lodge room is an excess that ought to be guarded against. It were better to begin at an early hour and close in good season, rather than follow the course pursued in some localities where a late commencement is made, and therefore the brethren are detained to an unreasonable limit. Masonry will be more respected in the home and in society, while it will be more useful to its members, if good sense be called upon to determine what the length of its meetings shall be and brethren conform to a standard thus established.

"Order is heaven's first law," said Pope. Certainly order is one of the first essentials to the successful administration of Lodge affairs. Everything ought to be arranged and systematized in a way to avoid friction. In the work of a Lodge let the demands of time and place be recognized, so that a regular course of procedure may be followed from first to last. Thus will the best effects be produced and the most comfort succeed. But *fussiness* is not necessary to the maintenance of good order. The manifestations of preparation—of restraint and direction—should be as few as possible. If the mechanism is concealed all the greater will be the effect. Let as much spontaneity as possible attend the rule of order that should have prevailing force in every Masonic body.

ARCHITECT.—The name by which the architect of Cologne Cathedral is designated in the contract for the work is *Magister Lapidida*, the master stone-cutter; and Ruskin in his "Seven Lamps of Architecture," says: "This was the usual Latin term throughout the middle ages." The architect of the 14th century portion of Notre Dame, Paris, is styled in French merely *premier masson*.—*William James Hughan*.

Fanaticism is one of those peculiar outbreaks of ill-regulated minds which seem periodically to affect humanity. It has marked human nature curiously enough from the first, and has even disgraced religion. Of course, to some, religion itself is fanaticism; but we are speaking of that hopeless, and excited, and intolerant spirit which denies to another the right of private judgment, which sees nothing good in any who happen religiously or politically to differ from it, and which bans instead of blessing, and hinders instead of advancing, the progress of religious toleration, and of the liberty of belief. Freemasonry has suffered much from fanaticism and fanatics in past times and at the present hour, but knows nothing of it itself, disavows it, and condemns it. Freemasonry avows toleration for all, and wishes ever to lay down the great, though sometimes forgotten truth, that the world is wide enough for all religious bodies, and that instead of fighting with one another and cursing one another, they had better join in one common crusade against evil, ignorance, suffering, sorrow, want, and wretchedness, lying, like Lazarus, at their very doors.

CIRCUMAMBULATION.—If this long word be reduced into its simple meaning, it expresses only a going around, or walking around. It refers to the processions in the heathen temples on stated occasions. It is asserted that these processions always moved from east to east, singing hymns, that is to say, they went from east to west, and then from west to east again, ending where they began in the east, and so imitating the course of the sun. But though this rule was common, it had some exceptions, though no doubt the very frequent use of the ceremony gave rise eventually to the word. It is probably more correct to say, that the habit of circumambulation is a relic of heathen worship, though there is no meaning of course in its special use any longer. In certain ceremonies of Freemasonry a modified form of circumambulation or processional is used, though simply on Masonic principles. Any attempted explanation of our present system, as based on any old-world ceremonial, is in our opinion idle in the extreme. We may observe that circumambulation, in its processional phasis, is common to several Christian churches, as much as it was to the heathen temple worship. There is an innocent use and lawful adaptation of all such ancient forms.—*Kenning's Cyclopaedia*.

MRS. CAUDLE ON FREEMASONRY.

BY THE LATE BRO. DOUGLAS JERROLD.

Caudle has been made a Mason. Mrs. Caudle indignant and curious.

"NOW, Mr. Caudle—Mr. Caudle, I say: oh! you can't be asleep already, I know. Now, what I mean to say is this; there's no use, none at all, in our having any disturbance about the matter; but, at last my mind's made up, Mr. Caudle; I shall leave you. Either I'll know all you've been doing to-night, or to-morrow morning I quit the house. No, no; there's an end of the marriage-state, I think—an end of all confidence between man and wife—if a husband's to have secrets and keep 'em all to himself. Pretty secrets they must be, when his own wife can't know 'em. Not fit for any decent person to know, I'm sure, if that's the case. Now, Caudle, don't let us quarrel; there's a good soul, tell me what's it all about? A pack of nonsense, I dare say; still—not that I care much about it—still, I should like to know. There's a dear. Eh? Oh, don't tell me there's nothing in it; I know better; I'm not a fool Mr. Caudle; I know there's a good deal in it. Now, Caudle; just tell me a little bit of it. I'm sure I'd tell you anything. You know I would. Well?"

"Caudle, you're enough to vex a saint! Now, don't you think you're going to sleep; because you're not. Do you suppose I'd ever suffered you to go and be made a Mason, if I didn't suppose I was to know the secret too? Not that it's anything to know, I dare say; and that's why I'm determined to know it.

"But I know what it is; oh yes, there can be no doubt. The secret is, to ill-use poor women; to tyrannize over 'em; to make 'em your slaves; especially your wives. It must be something of the sort, or you wouldn't be ashamed to have it known. What's right and proper never need be done in secret. It's an insult to a woman for a man to be a Freemason, and let his wife know nothing of it. But, poor soul, she's sure to know it somehow—for nice husbands they all make. Yes, yes, a part of the secret is to think better of all the world than their own wives and families. I'm sure men have quite enough to care for—that is, if they act properly—to care for them they have at home. They can't have much care to spare for the world besides.

"And I suppose they call you *Brother Caudle*? A pretty brother, indeed! Going and dressing yourself up in an apron like a turnpike man—for that's what you look like. And I should like to know what the apron's for? There must be something in it not very respectable, I'm sure. Well, I only wish I was queen for a day or two; I'd put an end to Freemasonry, and all such trumpery, I know.

"Now, come, Caudle; don't let's quarrel. Eh! You're not in pain, dear. What's it all about? What are you lying laughing there at? But I'm a fool to trouble my head about you.

"And you're not going to let me know the secret, eh? You mean to say—you're not? Now, Caudle, you know it's a hard matter to put me in a passion—not that I care about the secret itself; no, I wouldn't give a batton to know it, for it's all nonsense I'm sure. It isn't the secret I care about, it's the slight, Mr. Caudle; it's the studied insult that a man pays to his wife, when he thinks of going through the world keeping something to himself which he won't let her know. Man and wife one, indeed! I should like to know how that can be when a man's a Mason—when he keeps a secret that sets him and his wife apart? Ha, you men make the laws, and so you take good care to have all the best of 'em to yourselves; otherwise a woman ought to be allowed a divorce when a man becomes a Mason. When he's got a sort of corner-cupboard in his heart—a secret place in his mind—that his poor wife isn't allowed to rummage!

"Caudle, you shan't close your eyes for a week—no, you shan't—unless you tell me some of it. Come, there's a good creature: there's a love. I'm sure, Caudle, I wouldn't refuse you anything—and you know it, or ought to know it, by this time. I only wish I had a secret! To whom should I think of confiding it, but to my dear husband? I should be miserable to keep it to myself, and you know it. Now, Caudle?"

"Was there ever such a man! A man, indeed! A brute! Yes, Mr. Caudle an unfeeling, brutal creature, when you might oblige me, and you won't. I'm sure I don't object to your being a Mason; not at all, Caudle; I dare say it's a very good thing; I dare say it is—it's only your making a secret of it that vexes me. But you'll tell me—you'll tell your own Margaret? You won't! You're a wretch, Mr. Caudle.

"But I know why; oh, yes, I can tell. The fact is you're ashamed to let me know what a fool they've been making of you. That's it. You, at your time of life—the father of a family. I should be ashamed of myself, Caudle.

"And I suppose you'll be going to what you call your Lodge every night, now. Lodge indeed! Pretty place it must be, where they don't admit women. Nice goings on, I dare say. Then you call one another Brethren! Brethren! I'm sure you'd relations enough, you didn't want any more.

"But I know what all this Masonry's about. It's only an excuse to get away from your wives and families, that you may feast and drink together, that's all. That's the secret. And so abuse women—as if they were inferior animals, and not to be trusted. That's the secret; and nothing else.

"Now, Caudle, don't let us quarrel. Yes, I know you're in pain. Still, Caudle, my love; Caudle! Dearest, I say! Caudle!"

"I recollect nothing more," says Caudle, "for I had eaten a hearty supper, and somehow became oblivious."

Time, patience, and industry are the three grand masters of the world. They bring a man the end of his desires; whereas an imprudent and turbulent murmur often turns him off the way to his proposed ends.

DIARY FOR THE WEEK.

We shall be obliged if the Secretaries of the various Lodges throughout the Kingdom will favour us with a list of their Days of Meetings, &c., as we have decided to insert only those that are verified by the Officers of the several Lodges.

SATURDAY, 28th AUGUST.

- 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8 (In)
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)
 1541—Alexandra Palace, Imperial Hotel, Holborn Viaduct
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
 1871—Gostling-Murray, Town Hall, Hounslow
 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In)
 Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 8
 R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Instruction)
 1462—Wharnclyffe, Rose and Crown Hotel, Penistone
 1982—Greenwood, Public Hall, Epsom
 R.A. 178—Harmony, Royal Hotel, Wigan

MONDAY, 30th AUGUST.

- 22—Loughborough, Gauden Hotel, Clapham, at 7.30. (Instruction)
 45—Strong Man, Excise Tavern, Old Broad Street, E.C., at 7 (Instruction)
 174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street, at 7. (In)
 180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)
 212—Euphrates, Mother Red Cap, High Street, Camden Town, at 8. (Inst.)
 548—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
 2975—Rose of Denmark, Gauden Hotel, Clapham Road Station, at 7.30. (Inst)
 1425—Hyde Park, Porchester Hotel, Leinster Place, Cleveland Gardens, at 8 (In)
 1489—Marquess of Ripon, Queen's Hotel, Victoria Park, at 7.30 (In)
 1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)
 1685—Royal Commemoration, Railway Hotel, High Street, Putney, at 8. (In.)
 1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)
 1623—West Smithfield, New Market Hotel, King Street, Smithfield, at 7 (In.)
 1693—Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)
 1891—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)
 1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)
 62—Social, Queen's Hotel, Manchester
 148—Lights, Masonic Rooms, Warrington
 1177—Tenby, Tenby, Pembroke
 1449—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)
 R.A. 219—Justice, Masonic Hall, Todmorden
 R.A. 448—Regularity, Freemasons' Hall, St. John's-place, Halifax

TUESDAY, 31st AUGUST.

- House Committee, Royal Masonic Benevolent Institution, Croydon, at 3
 65—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst)
 66—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)
 141—Faith, Victoria Chambers Restaurant, Victoria Street, S.W., at 8. (Inst)
 177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
 188—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)
 554—Yarborough, Green Dragon, Stepney (Instruction)
 753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8 (Instruction)
 820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)
 860—Dalhousie, Sisters' Tavern, Pownall-road, Dalston, at 8 (Instruction)
 861—Finsbury, King's Head, Threadneedle Street, E.C., at 7. (Instruction)
 1044—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)
 1321—Emblematic, Red Lion, York Street, St. James's Square, S.W., at 8 (In.)
 1349—Friars, Liverpool Arms, Canning Town, at 7.30 (Instruction)
 1360—Royal Arthur, Rock Tavern, Battersea Park Road, at 8. (Instruction)
 1381—Kennington, The Horns, Kennington. (Instruction)
 1446—Mount Edgecumbe, Three Stags, Lambeth Road, S.W., at 8 (Inst)
 1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)
 1472—Henley, Three Crowns, North Woolwich (Instruction)
 1540—Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)
 1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8 (Inst)
 1707—Eleanor, Trocadero, Broad-street-buildings, Liverpool-street, 6.30 (Inst)
 1949—Brixton, Prince Regent Dulwich-road, East Brixton, at 8. (Instruction)
 Metropolitan Chapter of Improvement, White Hart, Cannon Street, 6.30.
 R.A. 704—Camden, The Moorgate, 15 Finsbury Pavement, E.C., at 8 (Inst)
 241—Merchants, Masonic Hall, Liverpool (Instruction)
 299—Emulation, Bull Hotel, Dartford
 310—Unions, Freemasons' Hall, Castle-street, Carlisle
 463—East Surrey of Concord, King's Arms Hotel, Croydon, at 7.45. (Inst.)
 573—Perseverance, Shenstone Hotel, Hales Owen
 1358—Torbay, Town Hall, Plaignton
 1566—Ellington, Town Hall, Maidenhead
 1636—St. Cecilia, Royal Pavilion, Brighton
 R.A. 175—East Medina, Masonic Hall, John Street, Ryde, Isle of Wight

WEDNESDAY, 1st SEPTEMBER.

- Quarterly Communication of Grand Lodge, Freemasons' Hall
 3—Fidelity, Alfred, Roxan Road, Barnsbury, at 8 (Instruction)
 30—United Mariners', The Lugard, Peckham, at 7.30. (Instruction)
 73—Mount Lebanon, Windsor Castle, Southwark Bridge Road, at 8. (Inst)
 193—Confidence, Hercules Tavern, Leadenhall-street, at 7. (Instruction)
 228—United Strength, The Hope, Stanhope Street, Regent's Park, 8 (Inst.)
 538—La Tolerance, Portland Hotel, Great Portland Street, at 8 (Inst)
 720—Panmure, Balham Hotel, Balham, at 7 (Instruction)
 781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)
 823—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8 (Instruction)
 892—Burgoyne, Goose and Gridiron, St. Paul's Churchyard, at 7. (Inst.)
 1288—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)
 1475—Peckham, Lord Wellington Hotel, 516 Old Kent-road, at 8. (Instruction)
 1524—Duke of Connaught, Royal Edward, Mare-street, Hackney, at 8 (Inst)
 1601—Ravenbourne, George Inn, Lewisham, at 7.30 (Instruction)
 1604—Wanderers, Victoria Mansions Restaurant, Victoria St., S.W., at 7.30 (In)
 1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)
 1681—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Instruction)
 1922—Earl of Lathom, Station Hotel, Cumberwell New Road, S.E., at 8. (In.)
 2021—Queen's Westminster, 79 Ebury Street, S.W., at 7.45. (Instruction)
 R.A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8. (Instruction)
 R.A. 720—Panmure, Goose and Gridiron, St. Paul's Churchyard, at 7. (Inst.)
 M.M.—Thistle, Freemasons' Tavern, W.C., at 8. (Instruction)
 74—Athol, Masonic Hall, Severn-street, Birmingham
 298—Harmony, Masonic Rooms, Ann-street, Rochdale
 326—Moira, Freemasons' Hall, Park-street, Bristol
 327—Wigton St. John, Lion and Lamb, Wigton
 406—Northern Counties, Freemasons' Hall, Maple-street, Newcastle-on-Tyne
 417—Faith and Unity, Masonic Hall, Dorchester
 471—Silurian, Freemasons' Hall, Dock-street, Newport, Monmouthshire
 594—Downshire, Masonic Hall, Liverpool, at 7. (Instruction)
 645—Humphrey Chetham, Freemasons' Hall, Cooper-street, Manchester
 673—St. John, Masonic Hall, Liverpool, at 8. (Instruction)
 678—Earl Ellesmere, Church Hotel, Kersley, Farnworth, near Bolton
 838—Franklin, Peacock and Royal Hotel, Boston
 972—St. Augustine, Masonic Hall, Canterbury. (Instruction)
 992—St. Thomas, Griffin Hotel, Lower Broughton

- 1010—Kingston, Masonic Hall, Worship-street, Hull
 1013—Royal Victoria, Masonic Hall, Liverpool
 1037—Portland, Portland Hall, Portland. (Instruction.)
 1085—Hartington, Masonic Hall, Gower-street, Derby
 1091—Erwe, Erwe House, Ivybridge, Devon
 1167—Alnwick, Masonic Hall, Clayport street, Alnwick
 1206—Cinque Ports, Bell Hotel, Sandwich
 1274—Earl of Durham, Freemasons' Hall, Chester-le-Street
 1323—Talbot, Masonic Rooms, Wind-street, Swansea
 1335—Lindsay, 20 King-street, Wigan
 1354—Marquis of Lorne, Masonic Rooms, Leigh, Lancashire
 1356—De Grey and Ripon, 140 North Hill-street, Liverpool, at 7.30. (Inst.)
 1363—Tyndall, Town Hall, Chipping Sodbury, Gloucester.
 1431—St. Alphege, George Hotel, Solihull
 1511—Alexandra, Hornsea, Hull (Instruction)
 1620—Marlborough, Derby Hall, Tue Brook, Liverpool
 1692—Hervey, White Hart Hotel, Bromley, Kent, at 8.30. (Instruction)
 1736—St. John's, St. John's Rooms, King X Street, Halifax
 1903—Prince Edward of Saxe Weimar, Masonic Hall, Portsmouth
 2042—Apollo, Masonic Hall, 22 Hope Street, Liverpool
 R.A. 200—Old Globe, Masonic Hall, Scarborough
 R.A. 274—Fidelity, Boar's Head, Newchurch
 R.A. 304—Philanthropic, Masonic Hall, Great George Street, Leeds
 R.A. 369—Limestone Rock, Swan and Royal Hotel, Clitheroe
 M.M. 36—Furness, Hartington Hotel, Duke-street, Barrow-in-Furness
 M.M. 56—Temperance, Masonic Hall, Todmorden

THURSDAY, 2nd SEPTEMBER.

- 27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
 37—Vitruvian, White Hart, College-street, Lambeth, at 8 (Instruction)
 144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)
 147—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)
 435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8. (Inst.)
 704—Camden, Lincoln's Inn Restaurant, 305 High Holborn, at 7 (Instruction)
 749—Belgrave, The Clarence, Aldersgate Street, E.C. (Instruction)
 754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)
 879—Southwark, Sir Garnet Wolseley, Warndon St., Rotherhithe New Rd. (In)
 901—City of London, Jamaica Coffee House, Cornhill, at 6.30. (Instruction)
 1155—Excelsior, Sydney Arms, Lewisham-road
 1158—Southern Star, Phoenix, Stamford, Westminster-bridge, at 8 (Inst.)
 1178—Perfect Ashlar, Bridge House Hotel, Southwark
 1278—Burdett Counts, Swan Tavern, Betna u Green Road, E., 8. (Instruction)
 1306—St. John, Three Crowns Tavern, Mile End Road, E. (Instruction)
 1339—Stockwell, Cock Tavern, Kennington-road, at 7.30 (Instruction)
 1360—Royal Arthur, Village Club Lecture Hall, Wimbledon
 1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst)
 1445—Prince Leopold, Three Nuns Hotel, Aldgate, E.
 1558—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In.)
 1602—Sir Hugh Myddelton, White Horse Tavern, Liverpool Road (corner of Theberton Street) N., at 8. (Instruction)
 1612—West Middlesex, Bell Hotel, Baling, at 8. (Instruction)
 1614—Covent Garden, Criterion, W., at 8. (Instruction)
 1622—Rose, Stirling Castle Hotel, Church Street, Camberwell. (Instruction)
 1625—Tredgar, Wellington Arms, Wellington Road, Bow, E., at 7.30. (Inst.)
 1673—Langton, White Hart, Abchurch Lane, E.C., at 5.30. (Instruction)
 1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9 (Inst)
 1744—Royal Savoy, Yorkshire Grey, London Street, W., at 8 (Instruction)
 1790—Old England, Masonic Hall, New Thornton Heath
 1791—Creton, Wheatsheaf Tavern, Goldhawk Road, Shepherd's Bush. (Inst)
 1950—Southgate, Railway Hotel, New Southgate
 R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)
 R.A. 1341—Kennington, Surrey Club Hotel, Kennington Oval
 R.A. 1716—All Saints, Vestry Hall, Fairfield Road, Bow
 M.M. 199—Duke of Connaught, Haverlock, Albion-rd., Dalston, at 8. (Inst.)

- 24—Newcastle-on-Tyne, Freemasons' Hall, Grainger-st., Newcastle.
 39—Union, Council Chamber, Chichester
 123—Lennox, Freemasons' Hall, Richmond, Yorkshire
 249—Mariners, Masonic Hall, Liverpool
 254—Trinity, Craven Arms Hotel, Coventry
 266—Naphthali, Masonic Hall, Market-place, Haywood
 269—Fidelity, White Bull Hotel, Blackburn
 289—Fidelity, Masonic Hall, Carlton-hill, Leeds
 294—Constitutional, Assembly Rooms, Beverley, Yorks
 295—Combermere Union, Macclesfield Arms, Macclesfield
 300—Minerva, Pitt and Nelson, Ashton-under-Lyne
 309—Harmony, Red Lion, Fareham
 317—Affability, Freemasons' Hall, Cooper-street, Manchester.
 419—St. Peter, Star and Garter Hotel Wolverhampton.
 425—Cestrian, Grosvenor Hotel, Chester
 442—St. Peter, Masonic Hall, Peterborough
 446—Benevolent, Town Hall, Wells, Somersetshire.
 463—East Surrey of Concord, Greyhound, Croydon.
 509—Teas, Freemasons' Hall, Stockton, Durham.
 539—St. Matthew, Dragon Hotel, Walsall.
 637—Portland, Masonic Rooms, Town Hall, Stoke-upon-Trent.
 792—Pelham Pillar, Masonic Hall, Bullring-lane, Great Grimsby
 976—Royal Clarence, Blue Ball, Bruton, Somerset

- 1074—Underley, Masonic Room, Market-place, Kirkby Lonsdale
 1088—Royal Edward, Commercial Inn, Stalybridge
 1182—Duke of Edinburgh, Masonic Hall, Liverpool, at 7.30. (Instruction)
 1231—St. John, Royal Hotel, Elland
 1282—A. Cholme, Foresters' Hall, Brigg, Lincolnshire
 1284—Brent, Globe Hotel Topsham, Devonshire
 1384—Equity, Alford Chambers, Widnes
 1473—Eggle, Town Hall, Loothe, Lancashire
 1500—Wapole, Bell Hotel, Norwich
 1504—Red Rose of Lancaster, Starkie's Arms Hotel, Padiham, near Burnley
 1513—Friendly, King's Head Hotel, Barusley
 1550—Granbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
 1594—Odeon, Public Rooms, Newtown, Montgomeryshire
 1807—Loyal Wye, Bullth, Breconshire
 1829—Burrell, George Hotel, Shoreham
 2050—St. Trinians, Masonic Hall, Loch Parade, Douglas, Isle of Man
 R.A. 325—St. John, Freemasons' Hall, Islington-square, Salford
 R.A. 384—St. John, Bulls Head Inn, Bolton
 R.A. 758—Bridgewater, Freemasons' Hall, Runcorn, Cheshire
 R.A. 1393—Hamer, Masonic Hall, Liverpool
 M.M. 53—Britannia, Freemasons' Hall, Sheffield

FRIDAY, 3rd SEPTEMBER.

- Metropolitan Masonic Benevolent Association, 155 Fleet-street, E.C. at 8.30.
 Emulation Lodge of Improvement, Freemasons' Hall, at 7
 25—Robert Burns, Portland Arms Hotel, Great Portland Street, W., at 8. (In)
 57—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Inst.)
 766—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (In)
 831—Ranelagh, Six Bells, Hammersmith. (Instruction)
 933—Doric, Duke's Head, 79 Whitechapel Road, at 8. (Instruction)
 1556—Metropolitan, Portugal Hotel, Fleet Street, E.C., at 7. (Instruction)
 1555—Lewis, Fishmongers' Arms Hotel, Wood Green, at 7.30. (Instruction)
 1275—Star, Ship Hotel, Greenwich
 1295—Royal Standard, Alwyne Castle, St. Paul's Road, Canonbury, at 8. (In)
 1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)
 1642—E. Curran, Lambrook Hall, Notting Hill, at 8. (Instruction)
 1788—Ubique, 79 Ebury Street, Piccadilly, S.W., at 7.30. (Instruction)
 1815—Penge, Thicket Hotel, Anerley

- R.A.—Panmure C. of Improvement, Stirling Castle, Church Street, Camberwell
 R.A. 7f—Pythagorean, Portland Hotel, London Street, Greenwich. (Inst).
 R.A. 890—Hornsey, Porchester Hotel, Leinster Place, Cleveland Square, Paddington, W. (Improvement)
 R.A. 1489—Ezra, 90 Ball's Pond-road, N
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)
 41—Friendship, Freemasons' Hall, Cooper-street, Manchester
 81—Doric, Private Room, Woodbridge, Suffolk.
 219—Prudence, Masonic Hall, Todmorden.
 242—St. George, Guildhall, Doncaster.
 306—Alfred, Masonic Hall, Kelsall-street, Leeds
 453—Chigwell, Public Hall, Station Road, Loughton, at 7.30. (Instruction)
 521—Truth, Freemasons' Hall, Fitzwilliam-street, Huddersfield.
 837—De Grey and Ripon, Town Hall, Ripon
 839—Royal Gloucestershire, Bell Hotel, Gloucester
 1096—Lord Warden, Wellington Hall, Deal
 1333—Athelstan, Town Hall, Atherstone, Warwick.
 1387—Chorlton, Masonic Rooms, Chorlton Cum Hardy
 1393—Hammer, Masonic Hall, Liverpool, at 8. (Instruction)
 1528—Fort, Masonic Hall, Newquay, Cornwall.
 1557—Albert Edward, Bush Hotel, Hexham.
 1561—Morecambe, Masonic Hall, Edward-street, Morecambe, Lancashire.
 1648—Prince of Wales, Freemasons' Hall, Salem-street, Bradford.
 1664—Gostorth, Freemasons' Hall, High-street, Gostorth
 General Lodge of Instruction, Masonic Hall, New Street, Birmingham, at
 R.A.—General Chapter of Improvement, Masonic Hall, Birmingham
 R.A. 61—Sincerity, Freemasons' Hall, St. John's Place, Halifax
 R.A. 359—Peace, Freemasons' Hall, Albion Terrace, Southampton

SATURDAY, 4th SEPTEMBER.

- General Committee Boys' School, Freemasons' Hall, at 4
 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8. (In)
 1275—Star, Five Bells, 155 New Cross Road, S.E., at 7. (Instruction)
 1361—Earl of Zeland, Royal Edward, Triangle, Hackney, at 7. (Instruction)
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7. (Inst)
 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In)
 Sinai Chapter of Improvement, Union, Air Street, Regent Street, W., at 8
 R.A. 52c—Lily of Richmond, Greyhound, Richmond, at 8. (Improvement)
 R.A. 975—Rose of Denmark, Star and Garter, Kew Bridge
 1362—Royal Albert Edward, Market Hall, Redhill
 1458—Truth, Private Rooms, Conservative Club, Newton Heath, Manchester
 1929—Mozart, Greyhound Hotel, Croydon

THE THEATRES, &c.

—:0:—

Comedy.—After Mr. Willie Edouin's long run of ill-luck it is a pleasure to have to record that success has at length been achieved by him. This has resulted by his producing two excellent pieces at this cosy little theatre. One of these, "Turned Up," was tried at a matinée at the Vaudeville some time since, and was received so favourably that Mr. Edouin at once proceeded to secure a theatre, so as to be able to run a summer season with it. This has been at the Comedy, and with "Blackberries," by Mark Melford, to precede "Turned Up," provides one of the merriest entertainments that can possibly be seen at the present time. Miss Alice Atherton impersonates a show girl in the former piece with unequivocal success. The singing of the songs allotted her—"Bees amongst the Clover," "Happy Eyes of English Blue," and "Rover"—are each given in her usual enchanting manner, and are nightly encored again and again. Nothing more lively than "Blackberries" could be wished for, and with the help of Mr. Willie Edouin (Uncle Jim), Mr. Lytton Sothern (Tom Tate), Mr. W. Groves (Mr. Blindfold), Mr. Morton Selten (Albert Blindfold), and Miss Alice Chandos (Miss Blindfold), one of the best opening pieces is sent along in double quick time. "Turned Up," in three acts, by Mark Melford, follows. This work runs briskly, and the fun is kept up so well that not a dull moment intervenes. Mr. Edouin, as Caraway Bones, is extremely funny; he is well supported by Mr. Lytton Sothern (George Medway), Mr. Charles Groves (Captain Medway), Mr. Morton Selten (Mr. Nod Steddum), Mr. Alfred Bishop (General Baltic), Miss Zeffie Tilbury (Sabina Medway), Miss Alice Chandos (Cleopatra), Miss Maude Millett (Ada Baltic), Miss Emily Downton (Mrs. Pannall), and Miss E. Brunton (Mrs. Medway). In consequence of previous arrangements, Mr. Edouin must retire from the Comedy shortly, but we hope to have the pleasure of meeting him and Miss Atherton, with their excellent company, at some other Metropolitan theatre, when we are convinced the present programme will hold the boards throughout the winter months.

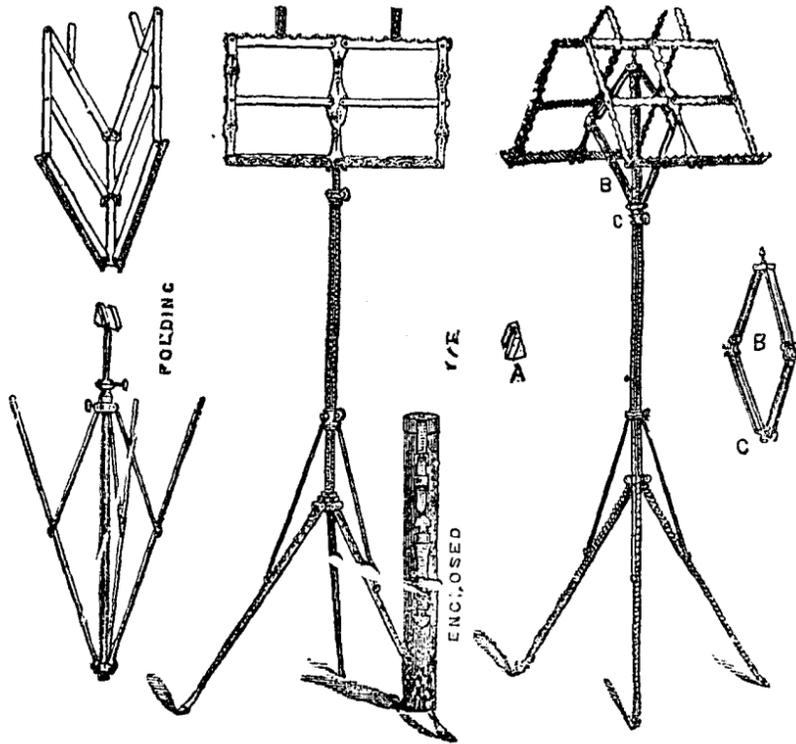
Empire.—As a preliminary step towards converting this magnificent theatre into a music hall, the management have provided an entertainment, at summer prices, consisting of a concert, with Mdlle. C. Devrient and Mr. H. M. Imano as the principal vocalists, and the two grand ballets from "The Palace of Pearl," and a comic opera adapted by Adolphe Adam from "Le Postillon de Longjumeau," entitled "The Maiden Wife." In this latter it was almost impossible to recognise the bright and charming music of Adolphe Adam on Saturday, for it was apparent at an early stage that Mdlle. Devrient was totally unfit for the part of Madeline. The music seemed too high for her voice, while she was further taxed heavily by not knowing her part sufficiently. Mr. Henry Walsham, with his sweet tenor voice, may congratulate himself on having saved the piece from utter failure. His rendering of the leading song—"The Gay Postboy of Longjumeau"—was perfection, and deservedly gained an encore. Mr. H. M. Imano as Bijou received an encore for his singing of the air in the second act. Miss Kate James was spirited as Rose, the waiting maid. Mr. Odell was the Marquis de Courcey. The most popular and successful item of the evening was the charming "Ballot des Dentelles." This was enthusiastically received, and the graceful dancing of Mdlle. Pertoldi and Mdlle. Luna gained most deserved approval. Another special item of the entertainment was the excellent music given by the band, under the direction of Mr. C. Dubois.

Mohawk Minstrels.—In days of yore the "merrie" men of Islington were always ready to take part in a roundelay or to listen to a plaintive ballad, and, if we judge by the attentive audiences that nightly listen to Islington's own Minstrel Troupe—the merry Mohawks—this love of their sires is well fostered and sustained by the present generation. The Mohawks returned to their headquarters—the Royal Agricultural Hall—on August Bank Holiday, and since then have drawn crowded audiences. The programme they now offer is well up to the high standard they have hitherto achieved. Their first part includes several very pretty ballads, and is brought to a conclusion by a lively sketch entitled "A New Year's Wedding." Messrs. Forman and Thomas, in the second part, prove themselves versatile musicians, extracting melody from most incomprehensible instruments. Messrs. Ray, Dwight, Ray, and Gilmour go through their entertainment with ease, and their dancing and grouping is very natural; while Mr. Johnny Danvers and Mr. Walter Howard add to the enjoyment of the audience. "A Lunatic's Paradise," by Mr. Frank Diamond, is well acted by the company, and this sketch brings a thoroughly enjoyable evening to a close. We offer a suggestion we feel convinced would meet with the approval of a vast number of the Mohawk's supporters, whose business avocations will not permit of their attending in the earlier part of the evening:—occasionally—say once a week—the programme should be reversed, by this means many who now miss the first part of the entertainment would secure the opportunity of listening to what a great many consider the best part of the present entertainment.

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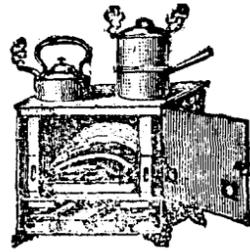
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